THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. VIII Philadelphia, April, 1920 No. 7

Alleluia! Alleluia! He is Risen!

Confirmation Appointments for April and May

April 1. Maundy-Thursday

Evg. PHILADELPHIA—*Christ Church, Germantown,* The Bishop

April 3. Easter Even

P. M. PHILADELPHIA—*St. Mark's Church*.....The Bishop

April 4. Easter Day

A. M. PHILADELPHIA—*Christ Church*...The Bishop Suffragan

April 7. Wednesday

Evg. PHILADELPHIA—*St. Matthew's Church,* The Bishop Suffragan

April 11. First Sunday after Easter

A. M. BALA—*St. Asaph's Church*.....The Bishop
P. M. PHILADELPHIA—*All Soul's Church*.....The Bishop
Evg. PHILADELPHIA—*St. Luke's, Kensington*....The Bishop

April 16. Friday

Evg. ELMWOOD—*St. Titus's Church*.....The Bishop

April 18. Second Sunday after Easter

A. M. COLLINGDALE—*Trinity Church*.....The Bishop
Evg. HIGHLAND PARK—*Holy Sacrament Church*.The Bishop
A. M. RADNOR—*St. Martin's Church*...The Bishop Suffragan
P. M. SWARTHMORE—*Trinity Church*..The Bishop Suffragan

April 21. Wednesday

Evg. PHILADELPHIA—*St. Michael's Church, Germantown,* The Bishop

April 22. Thursday

Evg. PHILADELPHIA—*St. Mary's Chapel* .....The Bishop

April 23. Friday

Evg. PHILADELPHIA—*L'Emmanuello* .....The Bishop

April 25. Third Sunday after Easter

A. M. ROCKDALE—*Calvary Church*.....The Bishop
Evg. WEST CHESTER—*Holy Trinity Church*.....The Bishop
A. M. DREXEL HILL—*Church of the Incarnation,* The Bishop Suffragan
P. M. CLIFTON HEIGHTS—*St. Stephen's Church,* The Bishop Suffragan
Evg. LANSDOWNE—*St. John Evangelist Church,* The Bishop Suffragan

April 28. Wednesday

Evg. PAOLI—*Church of the Good Samaritan*.....The Bishop

May 2. Fourth Sunday after Easter

PRE-CONVENTION

May 9. Fifth Sunday after Easter

A. M. PHILADELPHIA—*St. Paul's Church, Aramingo,* The Bishop
P. M. MT. AIRY—*Grace Church*.....The Bishop
Evg. ELMWOOD—*St. Cyprian's Church*.....The Bishop
A. M. PHILADELPHIA—*St. John Evangelist Church,* The Bishop Suffragan
P. M. WAYNE—*St. Mary's Church*.....The Bishop Suffragan

May 13. Ascension Day

Evg. PHILADELPHIA—*St. Alban's Church, Olney*..The Bishop

May 16. Sunday after Ascension Day

A. M. POTTSTOWN—*Christ Church*.....The Bishop
P. M. POTTSTOWN—*Hill School*.....The Bishop
A. M. COATESVILLE—*Trinity Church*...The Bishop Suffragan
P. M. PARKESBURG—*Church of the Ascension,* The Bishop Suffragan
Evg. DOWNINGTOWN—*St. James's Church,* The Bishop Suffragan

May 21. Friday

Evg. PHILADELPHIA—*St. Martin's Church, Oak Lane,* The Bishop Suffragan

May 23. Whit-Sunday

A. M. PHILADELPHIA—*St. John's Free Church*....The Bishop
P. M. PHILADELPHIA—*Holy Comforter Church, West,* The Bishop
A. M. RADNOR—*St. David's Church*....The Bishop Suffragan
Evg. PHILADELPHIA—*St. Mark's Church, Frankford,* The Bishop Suffragan

May 30. Trinity Sunday

A. M. ORDINATION.....The Bishop
P. M. GWYNEDD—*Church of the Messiah*.....The Bishop
A. M. WEST WHITELAND—*St. Paul's Church,* The Bishop Suffragan
P. M. GREAT VALLEY—*St. Peter's Church,* The Bishop Suffragan

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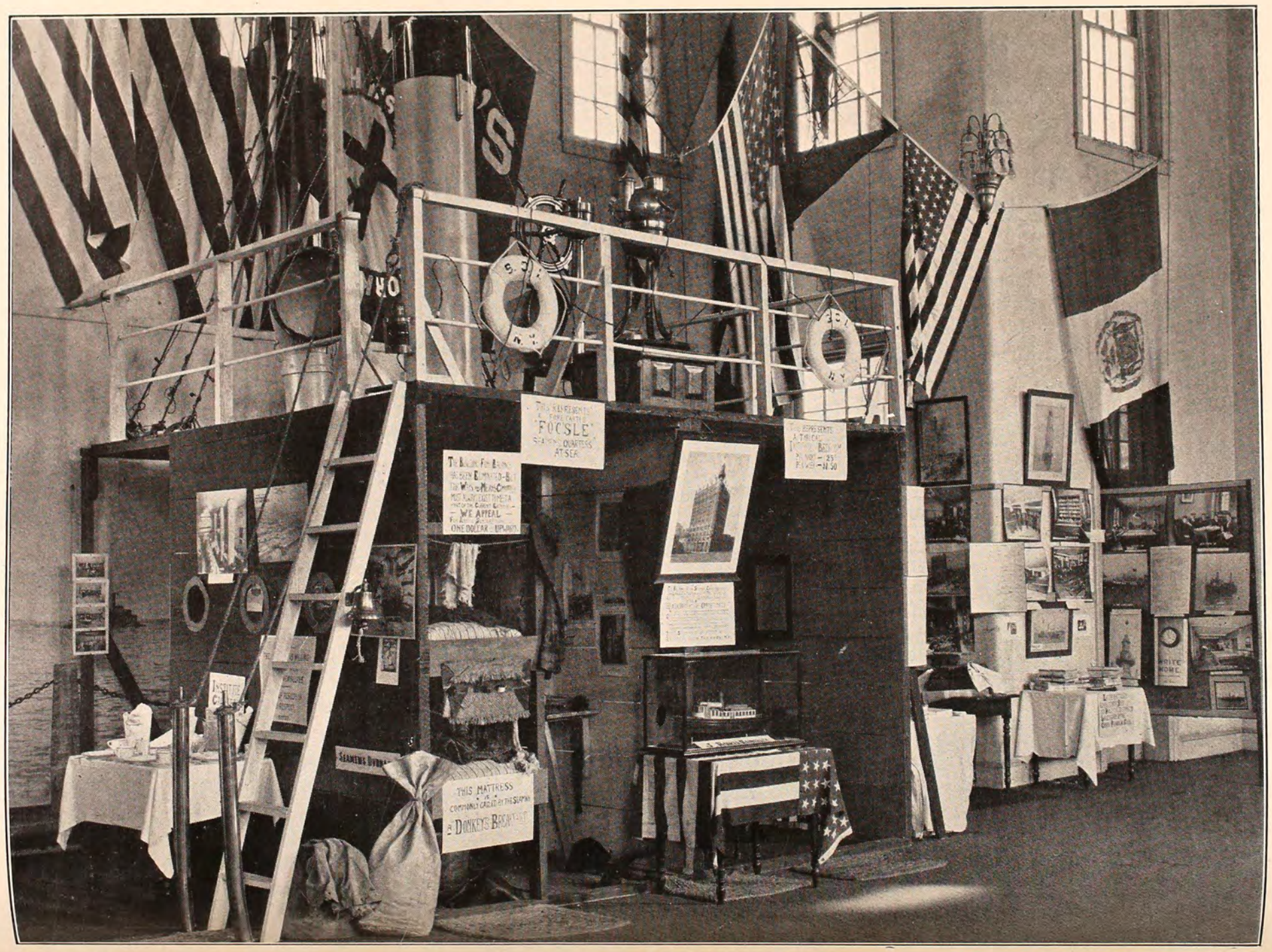

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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THE ORGAN OF THE BISHOP OF THE DIOCESE AND THE BISHOP SUFFRAGAN

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The Nation-Wide Campaign in the Diocese of Pennsylvania

As announced last month, this issue is largely given over to the Nation-Wide Campaign. About a decade ago, largely due to Bishop Brewer's statesmanship, the church abandoned the system of depending entirely upon voluntary gifts and adopted the apportionment. Though this was never looked upon as an ideal, yet there has not been any one in the church for many years who would willingly have gone back to the chaos which prevailed before its adoption. Under it the offerings of the church steadily increased.

The Apportionment System

For years past there has been a great deal of criticism of the administration of the church in both national and diocesan affairs, and it has been evident that it was necessary to adopt a budget system. This is not only true of the church, but we see the demand for it in our national and civic life. The Board of Missions prepared and presented a budget to the last General Convention. It is a very easy matter to make captious or even reasonable criticisms of the Nation-Wide Survey which accompanied the budget, but most of the objectors overlook the significant fact that under the revised budget there is little possibility that any item criticised will receive assistance during this triennium. On the other hand, there is no doubt that sufficient funds will be provided to the Presiding Bishop and Council to more properly care for our missionary needs than we have done in the past.

Need of Budget

Since the meeting of the General Convention many dioceses have held their annual conventions, have appointed Executive Councils and in the larger dioceses have decided to elect Executive Secretaries. This was made necessary by the tremendous change in our fiscal system inaugurated by the General Convention. We may recall the fact that we established such an Executive Council at our last Diocesan Convention, and the Council established an Executive Office so that the results of the Nation-Wide Campaign may be tabulated and studied, the finances of the Diocese handled in a central office, and a report prepared to present to the Convention in May. *This has been done without any expense to the Diocese* as funds were given for this purpose so that the expense of administration of this work up to the meeting of the Convention will not be paid for out of Diocesan funds.

An Executive Officer

In considering the Nation-Wide movement at the present time we are chiefly concerned with our own Diocese. A few years ago we found it necessary to adopt a missionary budget, and it was natural to take the next step and prepare a Diocesan budget. This budget was submitted with a careful knowledge of the items included in it. This was possible because we included only our appropriations and expenditures for missionary work; some projects for church extension to which we were practically pledged in the plans already made for the conduct of our work in the next few years; the annual voluntary offerings and donations; and a few additional items for which funds were needed if the budget was subscribed in full.

The Diocesan Budget

It is true that we have not yet received all that we asked for in the way of church extension for new buildings, and perhaps we will not receive all we need for the upkeep of our institutions, but any one who reads the report of the Executive Secretary printed in this issue will feel that we have every reason to hope that before the year closes, we will have received more

Results to Date

for the missionary work of our Diocese than ever before in its history, and in addition a sum that will approximate the average amount given by the voluntary contributions to institutions during the past few years. On the whole, when we compare this result with the slow progress made under former changes in our fiscal system in the history of the Diocese, we can feel very much encouraged.

More Co-operation Needed

It is hoped that the rector and vestry of every parish and the missionary committees in our various missions will send in promptly to the Executive Secretary some definite statement of the amount that may be expected from them during this fiscal year. It is evident to such authorities that in the parish appropriations must be made for the salary of the rector, and for all current expenses. So in the Diocese, we must make our appropriation for the salaries of missionaries and other expenses in the care of our missions, and for the work of our institutions. Every communicant should have a share in the support of the work of the parish in its parochial limits, and also contribute to the work of the church in the Diocese and the missionary work at home and abroad.

The Nation-Wide Campaign gives to every rector and vestry an opportunity to present the facts to the people—the needs of the Presiding Bishop and Council for the administration of the missionary work of the Church at home and abroad—the needs of the Diocese; for our missionary work, church extension and for our institutions. Where the plans of the Campaign are not followed, we trust that those who do not think it is the best system, will show us by their efforts that the plan they prefer in their parishes will bring greater results in volunteers and in offerings.

United Efforts Will Bring Results

I do not claim or believe that the present is the ideal system, but it is a long step forward, and inasmuch as the General Convention has adopted it as the present method in the Church, we hope that all our people will loyally give it a sympathetic and zealous trial, and out of our joint efforts the ideal system will one day be evolved. In the meantime, it does seem to be a very simple plan to abandon for a while the apportionment system; present the facts individually to all members of the church; and then ask them what they are willing to give not only to the work in their own parish, but in the Diocese, and for the national work of the church. Wherever this plan has been tried, and such a personal canvass made, the results have been most satisfactory. We venture to predict that if the remaining parishes and missions in our Diocese that have not already tried this method will do so, the report made to the convention in the response of volunteers for service and in increased offerings for our missionary needs will be most gratifying, and that before the next General Convention our united efforts will meet the requirements of any Budget that the Diocesan Convention may adopt.

THOMAS J. GARLAND.

BISHOP WOODCOCK A VISITOR

He Sits With the Congregation at the Chapel of the Mediator and Enjoys the Service—Praises Beautiful Edifice

Bishop Woodcock of Kentucky is a democratic Churchman. He likes to go about quietly, working, preaching, praying and visiting for the Master. The Bishop proved his democracy and his love for the people of the Church on Sunday evening, March 21st.

Accompanied by Mr. Ewing L. Miller, the Bishop walked into the Chapel of the Mediator. Few persons recognized him as he sat among the congregation, an interested listener, while the Rev. Phillips E. Osgood, the vicar, preached. After the service the Bishop said, "What a beautiful church; what a fine congregation; what a fine sermon! I received a blessing. I am glad I came. This beautiful church would make a splendid cathedral."

In England there are five thousand churches that at this moment stand upon the same foundations that they stood upon five hundred years ago; some are the same as they were eight centuries ago.

CALL FOR PAROCHIAL REPORTS

The Diocesan Convention will begin on May 4th. This year the opening service will be held at Christ Church, to mark the celebration of the 225th anniversary of this old church. The clergy and secretaries of vestries are reminded that the parochial reports ought to have been in on the first of February, and it is hoped that those who have overlooked this fact will have the reports sent in as soon as possible.

THE REV. GEORGE W. LAMB RESIGNS

The resignation of the Rev. George W. Lamb from the rectorship of St. Martin's Church, Radnor, tendered to the vestry on March 1st, has been accepted and will become effective on June 25th. The Bishop of the Diocese officiated. THE CHURCH NEWS published a picture of the Rev. Mr. Musser and a sketch of his career in its March issue.

THE REV. F. O. MUSSER INSTITUTED

The Rev. Frederic O. Musser was instituted as rector of the Church of the Covenant on Thursday evening, March

THE REV. OSCAR MEYER ORDAINED

The Rev. Oscar Meyer was ordained a priest and Richard Hamilton Gurley was ordained a deacon, Sunday morning, February 29th, in the Diocesan Church of St. Mary. Bishop Rhine-Rhinelander officiated.

NEW ORGAN AT ST. GEORGES

An inaugural organ recital was given by Mr. Frederick Maxson on Friday evening, March 19th, in honor of the installation of a new organ in St. George's Church, Indiana Avenue and Almond Street.

NEW MISSION FOR COLORED PEOPLE

Permission has been given by the Bishop for organization of a new mission, the Church of St. John the Divine, at Fifty-second and Arch streets, with the Rev. I. DeCosta Harewood, formerly chaplain of the House of St. Michael and All Angels, in charge. It will be devoted to the colored people of the community.

Some Lessons of the Nation-Wide Campaign

THE REV. GILBERT PEMBER

THE CHURCH NEWS has invited discussion and criticism of Diocesan affairs. The statement that follows is frankly critical of the Nation-Wide Campaign. It aims to be constructively critical.

I venture to make two points clear in the beginning. First: I write as one who believed thoroughly in the underlying principles of the movement, approved of its methods as originally proposed, and worked for its ultimate purpose. Second: I want to make clear just what it is that I am criticising. I am not criticising the general forward moving of Christian people to large ideas and ideals of service and sacrifice for the upbuilding of the Kingdom of God. I am criticising the particular and definite step in that movement known as the Nation-Wide Campaign, as that Campaign was defined by the General Convention, and as it was carried out in this Diocese.

That phase of the general awakening of our people had definite limitations as to method and purpose and also as to time. Its method was to make a Survey of the Church to discover actual needs and possibilities; to make a budget to meet these needs and possibilities; to represent that budget to the people in a Campaign; to canvass every member of the Church in order to secure pledges (not estimates, but pledges) of men and money to meet the requirements of the budget; and to have this canvass on December 7th, except that any Diocese was at liberty to postpone the canvass to any date up to Easter, 1920.

I can, therefore, without prejudice to my argument, hope for, work for, and welcome any general advance in interest that may come as the result of the stirrings of the Nation-Wide Campaign. Moreover, since I am criticising it as a Diocesan Campaign, I can, and do, recognize gladly any signal success in any one parish or group of parishes; this again without prejudice to my argument. My contention is that as a Campaign, with these definite limitations as to method, purpose and time; and as a Diocesan movement, *i. e.,* as an effort to put before the Diocese the needs and program of the Church and to secure on the day of the Canvass sufficient money in definite pledges to meet the Diocesan and General Budgets—as such the Nation-Wide Campaign in this Diocese was a notable failure.

BUT WAS IT A FAILURE?

Put quite plainly the facts are these: Barely half of the parishes and missions of the Diocese made the Canvass. Only half of those that did so have made any report of results. Mr. Lewis B. Franklin, Treasurer and Chairman of the Executive Committee in New York, in an official statement published in the *New York Churchman,* of January 24th, says of this Diocese: "Returns have been received from only twenty-five per cent. of the parishes and these are generally disappointing." A Diocesan movement which enlists only fifty per cent. of its parishes and missions, gets reports from only half of them, and receives the official comment that even these are "generally disappointing," is confessedly not successful. It is not what we want.

WHY WAS IT A FAILURE?

There are two groups of reasons. 1. Mismanagement in New York. 2. Mistakes in Pennsylvania.

1. Mismanagement in New York.

The New York contribution to our lack of success need not detain us very long here, because that was not our fault. That is not our especial concern; though it is the concern of the whole Church. There was constant juggling and shifting as to the purposes of the Campaign. Now it was spiritual and now it was financial. Now we were told to lay great stress on Survey and Budget; now we were told not to do so. Now it was a great financial undertaking to capture the imagination and challenge the pockets of the Big Business Man; now we were to take great care to make it clear that it was a movement to enlist Every Member to the extent of a paltry fifty cents a week; then we were carefully cautioned to keep the whole matter of money in the background.

The Survey was notably, if not notoriously, inaccurate. It was so exaggerated that the General Convention declined to accept it and ordered it revised and corrected. The date appointed for the Campaign and Canvass was altogether too soon after the movement had any authority by the approval of the General Convention. No one had actual information as to what the Survey contained in time to give any real information during the Campaign. No one knew what the Budget was. For, be it noted, forty-two million dollars is a sum of money and not a Budget. A Budget specifies what money is to be used for and where. The whole thing was chaotic. The clear principles and method of the original proposition were ruthlessly sacrificed to haste and thrown overboard. The one thing no one seemed to pay any attention to was, curiously enough, the only really authoritative document in the whole business: the Resolutions adopted by the General Convention. They were neglected in more than one particular.

2. Mistakes in Pennsylvania.

The things that concern us chiefly are the causes that made real success here so very difficult—practically impossible—even with the earnestness, determination and ability of those who did their best to carry through an impossible program. There are a number of reasons. Some of them follow. If they appear blunt, please remember that they are put down as headings, not discussed. This is the reason that most of them are simple facts which either are or are not true and do not need discussion. Most of

them are due to the one outstanding mistake, undue haste.

(a) No real Survey, either of Institutions or of Missions, was ever made.

(b) Therefore, no really accurate Budget, based on a thorough Survey, could have been made.

(c) No actual information about the various items appearing in the Budget was generally available. Therefore no comprehensive information could be given.

(d) No one knew what the Parochial Apportionments, Shares, or Quotas were until after the Canvass was over.

(e) Statements as to the comparison between what Apportionments had been in the past and would be in the future were, well, misleading.

(f) The clear judgment of the clergy that the Campaign should be postponed was not given its due weight. The great majority of them were honestly distressed by what they could not but consider the unwise haste, the lack of opportunity for real preparation, the scarcity of facts and definite information, the general vagueness of statement and purpose which was characteristic of the Movement. It seemed to them that enthusiasm and zeal had run away with judgment and sobriety.

The clergy, in the interest of success, wanted to take advantage of the express liberty deliberately allowed by the General Convention to postpone the Campaign and Canvass to the Spring, when it might have added to enthusiasm and zeal more definite knowledge and more carefully worked out plans, and secured united Diocesan effort. It was clear enough to those who had been in actual and personal touch with the situation in the Diocese, that we were not really ready for so great an undertaking and could not be gotten ready in so short a time. It seemed to us that success was more important than a fixed date; and failure in the object more serious than taking advantage of the liberty of postponement—a liberty taken by some twenty of the Dioceses, including such large Dioceses as Mass. Albany, West. N. Y.

CUI BONO?

As a rule the less said about past events the better. No decent person wants to play the part of a ghoul and disinter a corpse for the pleasures of controversy or of ventilating personal opinions. No thoughtful person wants to indulge in cranky criticism. Nor is it a pleasure to find fault with what is done in the Church. At least it is not to those who love and want to work for the Church. The whole point of the discussion is this: Can we not, and will we not, learn from experience?

Other Diocesan Movements will, in course of time, come on. They will be hampered and hindered more and more by constant repetition of more or less disastrous failures in the past. Indeed, this very matter of the forward movement of the Church will have to come up again for Diocesan effort. I do not know whether they would agree with me or not; but it seems to me that unless we do unitedly and as a Diocese tackle the problem and solve it, we are going to leave a heartbreaking and impossible job on the backs of the Bishop and the Executive Office, to say nothing of the Diocese, which we are bound to support or give up.

I venture to put down what seem to me the lessons we need to learn, and to do so without further argument, hoping they may commend themselves as worthy of consideration. Let us insist with unflinching sternness.

(a) On time for adequate preparation.

(b) On definite information and clear-cut plans made in advance and not as you go.

(c) On making Diocesan movements really Diocesan, and not here and there in spots and by fits and starts.

(d) On refusing deliberately to allow enthusiasm and zeal (no matter how earnest and praiseworthy) to usurp the seat of sanity and judgment.

(e) That the clergy are the natural, accredited and necessary leaders.

(f) That no movement can succeed unless the clergy are behind it.

(g) That the way to get the clergy behind any movement is to start with them—not to end with them.

CHURCH OF OUR SAVIOUR, JENKINTOWN

Mrs. William Taylor's mission study class has been most successful, twenty regular members and occasional visitors, all of whom have come under the charm of her personality and are enthusiastically interested in the welfare and uplifting of our neighbors, the immigrants, and realize the only way in which we can help them is through deepening the spirituality and consecration of our own lives by the grace of our Lord and Saviour Jesus Christ.

MR. MILLER HONORED

In recognition of the faithful services of Mr. Ewing L. Miller, who served as diocesan treasurer for twenty-two years, the laymen of the diocese have presented a mantel chiming clock to Mr. Miller, its plate suitably inscribed. They sent Mrs. Miller a cut glass vase with flowers.

RED CROSS GROUP

The Red Cross Group of St. Philip's Church suspended work on Tuesday, February 3d, there being no immediate need for garments. The members are ready to resume work whenever they are called to action.

The Group has $63.98 in the treasury, and up to date there have been made: 1,032 hospital garments, 53 refugee garments, 895 knitted garments.

Mrs. M. McK. Moore,
Chairman.

Mr. George Wharton Pepper's View of the Campaign

To the Editor of THE CHURCH NEWS:

DEAR SIR: Intelligent discussion of the Nation-Wide Campaign in Pennsylvania must be preceded by a definite conception of what was the condition of the Church in this jurisdiction before the campaign began.

In my judgment, about ten per cent of our parishes might have been wiped out without appreciable loss to Christianity; another ten per cent were only enough alive to be saved by transfusion of blood through the process of consolidation; about fifty per cent were living far below their possibilities; and the P. E. Church in Pennsylvania was making so little effective impact upon the life of the community as to be rated low in the list of forces that are tending to relieve human misery.

The clergy are usually said to be our natural and accredited leaders. The pre-campaign conditions above summarized had developed under their leadership. Whether the responsibility rested upon the leaders or upon the led, or upon both, only God Almighty can decide.

This condition, wherever the responsibility belonged, had at any rate lasted a long time. During the last thirty years I have been identified with various movements designed to vitalize our Christianity and to quicken our Church life.

My observation always was that in the presence of any such movement the clergy divided themselves quickly, surely and unconsciously into four classes.

There was, first, the elderly failure class.

These men knew that their own positions were precarious and they were resolutely opposed to any movement that would put their parishes on record and show them up. Their assigned reasons for obstruction were never weighty and often silly.

There was next the brilliant individualist class.

This was composed of men whose talents and labors had made their parishes seem so strong that they themselves were aware of no sickness and therefore resented the offer of medical assistance. It never occurred to them that their strength had been given to be placed at the service of the weak. Their attitude was usually one of amused condescension. They professed open-mindedness, avoided anything more hostile than ridicule, smilingly distributed campaign literature while proclaiming its lack of intelligence, lent their pulpit to expounders of the movement and looked unutterable things from the chancel while the exposition was in progress.

The third class was made up of faithful and able rectors, who were long on sanity and short on zeal. Their favorite motion was to postpone. They always wanted to wait till the whole army had been trained, the entire campaign mapped out and everything so organized that at the bugle blast the whole outfit would step off as one man. I never knew one of these men either to project or carry through an enterprise of any sort having the characteristics which he professed to believe essential.

The fourth class was made up of those who knew by experience that time gained by postponement would not be spent in preparation, who realized that the situation was desperate and who felt that if they, as individuals, did their very best, notwithstanding inadequate plans and imperfect preparation, the responsibility for possible failure would certainly not be theirs. I have seldom known a movement to fail in the parishes fortunate enough to have leaders of this sort.

I accordingly suggest that all criticism of the Nation-Wide Campaign be thrown against this background.

As each clerical critic expresses himself, your readers will probably be able to locate him in one or the other of my four classes. If he belongs in one of the first three, he will be recognized as a contributory cause of such failure as there was. If in the fourth class, I salute him as one of those entitled to the D. S. O.

Estimating the Church and the parochial clergy in this Diocese as I do, I reach the following conclusions:

First—That a lot of energy which ought to go into the campaign is being consumed in tabulating other people's mistakes.

Second—That there is not likely at present to be any quickening of Church life in this Diocese except on the invitation of people who are richly endowed with enthusiasm.

Third—That if the enthusiastic must hold back until the sane and prudent perfect their plans, it will continue to be as quiet along the Schuylkill as it once was along the Potomac.

Fourth—That under present conditions to get fifty per cent of the parochial clergy up to point of willingness to undertake a canvass was a prodigious feat and that actually to get returns from half of these is a result disappointing only to those who gravely overestimated the strength of the Church in Pennsylvania.

Fifth—That if the parochial clergy of this Diocese wish to retain their position of leadership, which implies people willing to follow them, they must at least stage an occasional hike or give some other than vocal evidence that they are still alive.

Faithfully yours,

G. W. PEPPER.

Report of the Executive Secretary as to the Present Status of the Nation-Wide Campaign in the Diocese of Pennsylvania

March 16, 1920.

The Editor of THE CHURCH NEWS:

Dear Dr. Rodgers:

At the suggestion of the Bishop, and in view of the statement that it is desired in the April number of THE CHURCH NEWS to throw all the light possible upon various aspects of the Nation-Wide Campaign in this Diocese, I venture to submit the following statement of the results of the Campaign to date (March 8). I have heard discussion on various related questions, such as: Has the Nation-Wide Campaign been a success or a failure in this Diocese? Was it wise to have a Nation-Wide Campaign? Was it wise to have a house-to-house canvass, and if so, was December 7, 1919, a desirable date? Is the consolidation of offerings for Church purposes called for by the Nation-Wide Campaign likely to prove attractive to the members of our Church? I have my own views with reference to these questions; but frankly, the very discussion of such questions seems to me to be irrelevant and not helpful. For whatever the right answers to these questions—the discussion of them all is now rendered unnecessary and irrelevant by the simple fact that our Church Authorities, both in the General Church and in this Diocese, have decided on making a great forward step on behalf of our Church, and on doing so by means of these particular methods. This being so, it seems to me the clear duty, not only of those who enthusiastically believe in the various aspects of the Campaign, but even more clearly of those who question its wisdom, to lend their united strength to make the Campaign a success in every possible way. If we all unite in this effort, in case the Campaign should not succeed (which I hardly think possible if all do unite) the responsibility for the failure would belong on those who projected it; if, on the other hand, those who did not favor the Campaign, by their questionings and doubts and lack of co-operation discourage their people and their friends, then the blame for such failure might properly be placed, not on the framers of the Campaign, but on those who stood out against it or gave it only nominal or half-hearted allegiance.

I must not, however, neglect to add that in the opinion of those responsible for the Campaign, it was never intended that the Campaign should begin and end with a canvass on a particular day; rather was it contemplated that the Campaign should be a steady effort to increase the devotion and loyalty of our Church Members, which effort should continue at least until the Church had approximated the ideals at which it aims. Hence the unwisdom, as it seems to me, of discussing the success or failure of the development of the Campaign at this or any other moment.

Let us now summarize, as briefly as the facts permit, some of the results of the Campaign to date in this Diocese.

It is obviously impossible to measure spiritual results in any definite way. There are, however, several such results which ought to be referred to here, even if their value cannot be measured in ordinary terms. The first, as it seems to me, is the new and enthusiastic organization of all the branches of the women's work in the Diocese under the name of the Church League of Service; no one who has been in contact with the women can fail to recognize the spirit of devotion to the Church which characterizes all their efforts, and which applies, perhaps, quite as strongly to those who have not previously been active in the service of the Church as to the old and tried leaders of the Woman's Auxiliary, the Girls' Friendly and similar organizations. I think I am weighing my words carefully when I say that the Campaign which has behind it the united and organized support of the women of our Diocese cannot ultimately fail. Is it expecting too much of our men that they should form a similar organization for service in the Church? In the second place, about 105 persons have been definitely assigned to new and useful duties in connection with Diocesan Institutions; the effort has been not to assign any applicant until a careful preliminary investigation has shown that he or she is adapted to the new work. While the number assigned to date is not large, it is believed that each such assignment has added a new and valuable worker to our Diocesan life in a way that is almost certain to benefit both the worker himself (or herself) by a more personal knowledge of the work done in our Diocese, and also the Institutions will benefit both from the hours of labor given and from the interest and enthusiasm aroused. Again, brief reference may be made to the group of laymen who, after loyally working and speaking for the Campaign, have informally organized to assist the Diocese, not only in such further speaking as circumstances may require, but also along the more directly spiritual lines of service as lay readers in Churches or Missions which need such assistance. Again, a considerable amount of Church news has been published in the daily papers, and a number of new subscribers obtained for our excellent CHURCH NEWS. I refrain from mentioning other developments, such as, for example, the substantial addition that has been made to the salaries of our under-paid Clergymen, and the hope that such increase may be perpetuated, because in a degree at least, such an effort would doubtless have been made irrespective of the Campaign,——though it is quite certain that the effort to perpetuate the arrangement could not have been made were it not for the fund which the Campaign has produced. To summarize, on the spiritual side, though doubtless there are Parishes which have felt no benefit from the

Campaign, yet it is quite certain that in many of our Parishes there has been a distinct increase in the number and enthusiasm of the workers, and in the several specific ways above mentioned, the Diocese is benefiting as a result.

I turn at this point from the spiritual results of the Campaign to the more tangible money results which can be accurately measured. I have never been one of those who had any hesitation of appealing to our people for greatly enlarged contributions to their Church; I know as well as I know anything about our Church that, with splendid exceptions, the great mass of our people have not acquired the habit of giving to their Church in proportion to their means, and I rejoice to think that many of our members have had this privilege and duty impressed upon them by the Nation-Wide Campaign in a way that it was never brought home to them before.

We have in our Diocese approximately 190 Parishes and Missions. In answer to a questionnaire sent out in January, 98 reported that they had gone into the Campaign, though some of these expected to have their canvass at a later date. In addition, 14 not included in the above 98 have subsequently made reports or pledges, so that it is perhaps a fair statement that 112 in all, or approximately 60 per cent. of the Parishes and Missions have united in the Campaign. Of the 112, only 58, or just over half, have made returns of their pledges and expectations. The failure on the part of the other half to make such returns should probably not be treated as due to a change of heart; in a good many cases the canvass was postponed, and in many of those where the canvass was held in December, it has been deemed wise not to make any final returns, but rather to impress the people of the Parish with the feeling that the Campaign was still on and more pledges were required. It is a fair assumption that in almost all of the remaining 54 Parishes reports and pledges will be made within the next few months.

The only helpful comparison that can be made is between the missionary apportionments of the 58 Parishes for 1919 and the amount of their pledges for the Church's work in 1920. Their apportionment for 1919 amounted to $73,078.32; it may be noted in passing that the 58, although including some large Parishes and some very small Missions, averaged about $1,250.00, which is very close to the average apportionment for 1919 (the total apportionment was $218,000.00 distributed among about 190 Parishes and Missions). As against an apportionment of $73,078.32, these same Parishes have returned pledges and expectations for 1920 for $224,561.95, or a little more than three times the amount of their former apportionments. It is not fair to treat the entire increase of $151,000.00 as demonstrating increased gifts by these Parishes to that extent, as of course the new pledges cover our Institutions, whereas the old apportionments did not; later it may be possible, when gifts to the Institutions are reported, to show the exact amount of the increase, but at the present moment it is a fair assumption that a very large part of the increase, certainly half and perhaps two-thirds, represents gifts that would not have been made to the Church if it had not been for the Nation-Wide Campaign.

Of the 190 Parishes and Missions, 83 during the first two months have made payments which have been credited on their Nation-Wide Campaign quotas; curiously enough, 47, or more than half of the 83, are from Churches that have not returned any pledges. This somewhat surprising statement is due in some part to the fact that individuals in certain of these Parishes have made gifts to particular Institutions which have been credited on the quotas of their Parishes, but in most cases the fact is explained by the new realization that has come to the Parishes that did not take part in the Campaign; namely, that the Campaign has produced an important change in the fiscal policy of the Church, and that therefore they should remit all moneys received from Churches and Missions through the Diocesan Office, even though they did not formally enter the Campaign. It may be added that the sums received from the different Parishes and Missions to March 8th total $75,008.45.

The question naturally arises, what is a reasonable estimate of the sum that may be ultimately realized this year from the Nation-Wide Campaign in this Diocese? It is believed that $650,000.00 is a fair estimate, which is perhaps as likely to be exceeded as not reached. This would be approximately three times the amount of the old apportionments, which is the proportion of pledges and expectations to date in the Parishes that have made returns. It may be urged that it is not reasonable to expect this average to be kept up; in support of this estimate, however, it may be argued (1) that we already know of approximately $140,000.00 which will be added as a result of contributions in one of our largest Churches, plus special contributions from certain individuals. (2) In the next place, it is known that a number of our more active Parishes which have already made returns are confident of making contributions substantially in excess of pledges heretofore made. (3) Finally, it is known that substantial contributions are being made to many of our Diocesan Institutions which will ultimately be credited on the quotas of the Parishes of the contributors.

Assuming that approximately $650,000.00 is raised for the General Fund of the Campaign, and disregarding designated gifts (which are perhaps as likely in the long run to be designated for General Missions in New York as for Institutions here), the result would be that the Diocese would furnish $325,000.00 approximately for the general work in New York and the same amount for our Diocesan Missions and Institutions. This $325,000.00 would compare with prior apportionments in New York of $158,000.00 (to which

should be added designated gifts for the general Missionary Work of some uncertain amount; the total, however, would obviously be a substantial increase in the gifts to the General Missions of the Church. The $325,000.00 that would remain for Diocesan work will be applied roughly as follows:

About $70,000.00 towards the upkeep of our Missionary work; about $30,000.00 to the extension of our Missionary work; about $17,000.00 to the upkeep of our Settlement Houses, and about $160,000.00 to the upkeep of our Institutions; leaving about $50,000.00 for purely development work among our Institutions. Inasmuch as the prior items include increases over contributions for the same purposes of previous years amounting to about $30,000.00, it is obvious that the result of the Campaign on this supposition would be obtaining a large sum in excess of what has been contributed in previous years for our Diocesan Church Work.

If this result is realized, no one will question that the Nation-Wide Campaign has been a success in this Diocese, even this year. If each and all of our Rectors and Vestries in the Parishes which have so far not participated in the Campaign will promptly make a vigorous effort to do their share, it is reasonably certain that this result can be accomplished. It is equally certain that no such results can be accomplished in a Parish where the Rector and the Vestry simply stand aside with nominal adherence to the Campaign, but nevertheless do nothing to forward it. People's habits as to giving are about as fixed as their habits with respect to their affairs in life. Unless a Parish brings the Campaign with its obligations clearly and permanently before its people at public services, special meetings and by a special canvass, it is almost certain that at the end of the year the contributions in that Parish will be approximately what they have been in the past and the Nation-Wide Campaign will have been a failure, so far as it is concerned. Let us hope, however, that in the months that remain in 1920 all of our Parishes and Missions will each in its own way make a genuine and special effort to arouse their people to the new responsibility which their Church has imposed upon them.

Yours faithfully,

REYNOLDS D. BROWN, *Executive Secretary.*

Editorial

THE CHURCH NEWS wishes for all its friends a Very Happy Easter. We desire also to say that the Bishops and those responsible for the magazine are much encouraged by the rapidly increasing number of subscribers, and we thank those who have been instrumental in bringing about this result. Perhaps we may be allowed also to feel a certain gratification at the many expressions of approval which come to the office of the newsiness of the paper, for which we have to thank Mr. Bennett. However, we can only be really satisfied when everyone in the Diocese is a subscriber and when this office is regarded as the real news exchange for the whole Diocese of Pennsylvania.

We should like it to be clearly understood that this magazine is a non-partisan and entirely above board in its dealings.

Easter comes to the Christian World this year preeminently welcome and with the very message of hope and confidence for which we are all longing—that Sin and Death *have been* conquered—that God will bring men through this present Passion of Darkness and trial to a Day of Victory because He has been through it Himself. "In the world ye shall have tribulation, but be of good cheer, I Have Overcome the World."

Let us pray this Eastertide for "Faith to *know Him* and the *Power* of His Resurrection and the *Fellowship* of His Sufferings."

W. C. R.

TABLET TO HONOR WAR HEROES

A bronze tablet in memory of Charles Fenton Winmill, and in honor of one hundred or more young men of the Church of the Good Shepherd Parish who served during the war, is being made in New York City, and will be unveiled some time after Easter.

WORK AT ST. THOMAS'

"The work at St. Thomas' goes well," the Rev. F. A. Garrett, the rector, writes to Bishop Rhinelander. "We had money to meet our mortgage interest March 4th and are not behind in our obligations."

"REDEEMING THE TIME —Col. 14. 5"

"He liveth long who liveth well,
All else is life but flung away;
He liveth longest who can tell
Of true things truly done each day.

"Then fill each hour with what will last;
Buy up the moments as they go;
The life above when this is past
Is the ripe fruit of life below.

"Sow love, and taste its fruitage pure;
Sow pace and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light."

MEDIATOR BOY SCOUTS

"The Mediator Troop of Boy Scouts is doing such splendid work that it deserves frequent mention," says the Mediator *Leaflet.* "Unostentatiously and steadily it develops strength and ability. It is wholesome, interested and alert to the best opportunities. We ought to be proud of this group of lads.

"And we ought to be proud of its leader, Mr. George Harding, Jr. (one of our Sunday flag-bearers), out of the busiest kind of a young man's life, and largely by his own initiative has gathered and welded this present troop about his own enthusiasm."

The Truth About the Nation-wide Campaign

"Truth is the thing that is, as distinguished from the thing that is supposed to be and is not."

Even the most superficial thinker admits the grave situation confronting Church and State today. Scarcely a secular newspaper, magazine or weekly review of any note but appeals constantly in editorials and other articles for solution of these problems. All, in the last analysis, agree that the need of the hour is not more resources, capital or labor, but more religion. And again and again comes the question, "What is the Church going to do?" "Is the Church equal to her task today?" These and many similar captions greet us on every side, the whole trend being to rouse the Church to take a definite part in the present world crisis.

Perhaps, what until recently has seemed apathy and indifference on the part of the Church has brought Cowper's famous words to mind:

"When nations are to perish for their sins,
'Tis in the Church the leprosy begins."

In other words, no nation in which the Church is a living, vital factor can ever perish.

However one may differ from the plan of the movement which we call the Nation-Wide Campaign, no one can deny that it is a clear, definite effort to rouse the Church, every member of it, to answer the call to Prayer, Service and Stewardship, which alone can supply the needs of the world.

A call to *Pray.*
A call to *Serve.*
A call to *Give.*

And only as *all three* calls are emphasized is the plan complete. Whenever a parish emphasizes only *one* phase of the plan to the exclusion of the others the results are always disappointing and the movement must not be blamed; for only as the Nation-Wide Campaign is carried out in its entirety can complete results be gained.

From north, south, east and west comes one reply in answer to the question, "Did you find the Nation-Wide Campaign a success?"

Wherever the plan, as outlined by the committee, has been faithfully followed it has always resulted in deepining the spiritual life of the parish and Diocese—in enlisting many lives for service and in enormously increased gifts for parish, Diocese and world needs.

In our own Diocese the result is the same wherever the plan has been carried out.

If, for various reasons, some parishes have not as yet been able to enter freely into this plan we feel sure it is but a question of time before they will do so. If the Women's Committee can be of any service they stand ready to answer the call.

Is our Diocese to be 100 per cent efficient in Loyalty, Education, Service, and Giving in answering this call?

Every parish has a responsibility in determining the answer to this question.

If we fail, it may be said of us, that we had "a form of godliness, denying the power thereof."

The Nation-Wide Campaign program calls every member of the Church:

To *Pray,*
To *Serve,*
To *Give,*

as never before, if we are to demonstrate to the world the power we profess to have. Dare any one refuse the call?

PHEBE B. PANCOAST,
For the Women's Committee.

A CONFESSION
By James Milburn Bennett

I am a product of the Nation-Wide Campaign.

If that wonderful and far-reaching effort of the Church had not been launched I am sure I would still be adrift, or perhaps wrecked, among that large class of persons known as "indifferent Episcopalians."

The Nation-Wide Campaign blazed the trail for me and made it very clear that it was my duty to do something tangible for the Church in the remaining years of my life.

I knew but one line of work—the newspaper. I had been in that field of endeavor all my active life. The question arose, how could I turn the little ability that I possessed into the service of the Church? Finally the call came. The Diocese felt the need of a Director of Publicity. The position was offered to me. There was my opportunity! My wife and I talked over the matter. We prayed over it.

The Nation-Wide Campaign workers had called for help—the Church needed the prayers, the time and efforts of its followers. Was I to be one of the active men or was I to stand by and let others do the work that was so imperative? I carried that question about with me for weeks. I turned it over from all angles.

Selfishness whispered, "You can't take that place."

Duty, with a pleading voice, said, "You accept and serve the Church. Then you will be doing something that will make for good to your fellowman."

Selfishness, with a last gasp, cried out, "You must NOT accept. You have been an editor for years. This is not the place for you. Stay in the editorial room."

Duty, with its call becoming stronger, said, "Try it. Take the place. You will be happier. You will be doing a BIGGER and a BETTER work."

Duty won and here I am in the position of Director of Publicity for the Diocese of Pennsylvania, the second largest Diocese in the country.

When I began work on January the second I saw nothing but a blank wall. I thought, perhaps, I had gotten into the wrong place. I did not know where I was to get the news. My acquaintance among the clergy and the laity was small—very small. I had long been in the self-satisfied class, moving in a narrow sphere, doing nothing for the Church. Of course, I "went to Church" as many say and gave a dollar or two when some one asked me. I had never been in the position of reaching out and thinking and planning what I could do for the Church — our Church — the

CONFIRMATION AT ST. BARNABAS

The Rt. Rev. Henry B. Delany, D. D., Suffragan Bishop of North Carolina, will give Confirmation at St. Barnabas' Church, Germantown, the Rev. E. Sydnor Thomas, Priest-in-charge, Sunday evening, April 11th, at 8 o'clock. Members of the Woman's Auxiliary in Germantown and vicinity, especially those on the Colored Committee, are cordially invited to be present.

When the corn is nearly ripe it bows the head and droops lower than when it was green. In like manner when the people of God are near ripe for heaven they grow more humble and self-denying than in the days of their earlier development.—*John Flavel.*

RESPONDING TO THE APPEAL

When Garibaldi had been defeated at Rome, he issued his immortal appeal, "Soldiers, I have nothing to offer you but cold and hunger and rags and hardship. Let him who loves his country follow me!" and thousands of the youth of Italy sprang to their feet at that high appeal. And will you, the trustees of posterity—will you turn your backs to the appeal of your Saviour Christ? I know that you will not. You cannot all be missionaries; but some of you may be called to that high work, and all of you may help it forward.—*Archdeacon Farrar.*

Good is done by little and by degrees. The teacher, friend or patriot who waits for grand opportunities and do a great deal of good at once, will never do any.

Church that my forbears had served so long and honorably in the yesteryears.

My friends, I soon realized I was having a new and glorious experience! I was at last in a position where I could help the Church! There persisted, however, the puzzling question—how can I get the news? I floundered about for a few days. Soon I made some new and very helpful acquaintances among Church people. They began to tell me the news of the Diocese and of the Parishes as they heard it. I sent the news to the newspapers. They published it. The newspapers of this city are willing and anxious to print the news of the Church. As the days went by my friends gave me more and more news. The newspapers, in turn, printed it.

Since January second the newspapers of Philadelphia have printed 470 items of news about the Episcopal Church in the Diocese of Pennsylvania. The clippings are in a scrap book on my desk in the Church House. This book is kept as a matter of record and for the use of the clergy and laity at any time.

All during the war the Belgians published a little paper known as *Libre Belgique*. It had no home. It had no money. However, it appeared regularly. Frequently a copy of the fearless sheet was placed on the breakfast table of the German Governor General of Belgium at his headquarters in Brussels. The Germans fussed and became red in the face in their fruitless hunt for the editors of the paper that was spreading the message of the Belgians and telling the world the truth of the horrors of the invasion.

Many, many stories of the cruelty were made public as the paper circulated through "underground" channels. This was the dark side of the publication. It had a bright side. Daring priests sent words of hope and cheer to the people through *Libre Belgique*. No names were signed to the printed sermons. That would have brought punishment to the authors. And so, all through the war *Libre Belgique* told its story of hope, love, devotion and woe.

May we not get a lesson from *Libre Belgique?* The Belgians, laboring under great difficulties—I was there and saw them—were able to spread their message to their people. If those stricken and sorely tired people were able to get out a paper under such conditions, may not we here in the Diocese of Pennsylvania feel encouraged to spread our message to our people through the printed word with our own CHURCH NEWS as the medium? We have no war-time conditions. We have our own field among our own people. We have a good Diocesan publication. What it needs is the support of our people. The Belgians supported *Libre Belgique* when they had practically no money. We are prosperous. Surely, THE CHURCH NEWS will receive your help, both as a subscriber and a contributor to its columns.

GENERAL NOTES ON THE N. W. C.

The Nation-Wide Campaign has been of great benefit and joy to us locally. Heretofore this parish has pursued a policy of isolation to its own undoing. During the campaign we entered into the corporate life of the Diocesan plans. Messrs. Houston and Brown let in light and knowledge of the progress of the Kingdom and aroused our men. The whole scheme has facilitated our missionary program. The N. W. C. literature has brought information and more intelligent discussion into every home in the parish. We have become interested in Church welfare organizations, their needs and of our responsibilities. Our giving to them has quadrupled. Also some one cares for us, we are assured. The stimulus of innumerable phone calls to see if we were "on the job" stirred us.

Then the joy of it all! That outweighs the criticisms of the nearsighted about being ill-advised, too hasty, too prodigious, too much camouflaged. Of course, it was all that; but it kindled the affections of our men, who like to see the Church extend. How delightful to see men and women laboring for Holy Church as the same ones did for the Stars and Stripes!

How happy we are to receive reports that so far we accomplished even one-fourth of that vast schedule. This broadened viewpoint among our members in St. John's has brought phenomenal growth in attendance. The wider horizon has caught the imagination of our congregation. In pastoral work and parochial societies I see the elimination of personalities, sentimentalism and indifference. Like one mighty army moves the parish on account of the Nation-Wide Campaign.

FRANCIS M. WETHERILL.

Do faithfully and patiently the most humble duties. "What shall I say when I come to the judgment seat?" anxiously asked a dying sister, whose life had been devoted to scrubbing floors, and washing children's faces in one of the hospitals in Philadelphia. "What shall I say?" she repeated. A little girl who happened to be present, replied: "Say nothing, but show your hands." The doing of the most humble duties will bring their reward.

Knowledge alone is not sufficient. It is, indeed, power; but if unsanctified, power for evil. Knowledge did not teach Charlemagne to sacrifice his own desires to the happiness of any living creature. It did not make Augustus respect the life of Cicero, nor the pupil of Aristotle to restrain his passions. If undirected by virtue, knowledge is but the servant of vice, and tends only to evil.

Why the Whole Church Should Support the Nation-Wide Campaign

PHILADELPHIA, PA., March 18, 1920.

The Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania:

REV. AND DEAR SIR: In THE CHURCH NEWS you ask for expressions of reasons for or against the Nation-Wide Campaign. I offer the following: Why should the whole Church support the Nation-Wide campaign?

First.—Loyalty to our Saviour Jesus Christ and His Church demands that all should support it.

Second—Because it was a distinct call from the Church Convention, its Council and its Bishops (our leaders) for greater and better service.

Third.—If the Church is one in Faith it must also be one in obedience to the call of duty and service. That applies to the Diocesan and Parish units, both clergy and laity.

The clergyman who sets himself up, "along with his parish," as a separate and distinct authority, accepting only such things as may suit his personal or parochial opinions or convenience, makes himself and his associates disloyal and unfaithful followers of their Lord and Master and His Church, "whom they profess to serve," and then they pray for the unity of *God's people* (such mockery).

Why did our Saviour give us over Shepherds (our Bishops) if it was not that the under Shepherds (priests and deacons) and their flocks—"the people"—should have proper guidance and direction as one united Church in Christ?

"He that is not for me is against me."

Respectfully yours in the Master's Service,

AUGUST BELMONT.

6116 Jackson St., Wissinoming.

The Bishop's Address at Cathedral League Meeting

The first annual meeting of the Cathedral League was held on the Feast of the Annunciation, Thursday, March 25th, in the Diocesan Church. The Bishop of the Diocese delivered an address in which he urged prayer, patience and prudence as watchwords for the immediate future.

The League has 1,250 members. Mrs. W. J. Taylor, the treasurer, has paid $700 to Mr. Sidney L. Wright, the treasurer of the Endowment Fund, since last June. This amount was obtained through annual payments of 50 cents each by members of the League. There are chapters of the League in many parishes and the number is increasing.

One thousand copies of a pamphlet written by Mr. George Wharton Pepper, entitled "The Evolution of a Cathedral," were distributed at the meeting.

"Up to the present time it would have been exceedingly unwise to call upon the Diocesan Convention in Pennsylvania to take a straw vote on the question, 'Cathedral or no Cathedral?'" says Mr. Pepper. "Such a question would merely have provoked endless and even acrimonious debate between the congregationalist who sees only the parish and the sentimentalist who has a vision of Rheims or York Minster.

"As long as the whole matter is in the tentative or experimental stage, it is far wiser for the Bishop to do what he has done—apply for a charter for a cathedral church, in the exercise of the undoubted right of citizens to make such an application, and to effect a skeleton organization capable of taking gifts and holding property; all with the definite purpose of launching no plan till the Convention is ready (if it ever is ready) to assume its proper responsibility. A voluntary Cathedral League may properly be left to win its way among the people of the community and test the sentiment of all kinds of people on this most important subject."

The Bishop's address follows in part:

"Rev. XXI, 3.

"Here is a word which sums up all our fatih.

"There is a story of a king who out of love and that he might know better how to rule his kingdom, left his throne and his state and his fine robes and went to live among his people. He did it quietly and in disguise, but soon it became known and the rumor ran about: 'The King has come to live among us, as one of us.' And as the people knew there was born in them new faith in kingship. So was there born new faith in Godhead when it was known that He who was and is forever God, had laid aside His glory and taken flesh of Mary and been made man.

"The festival of the Annunciation is the yearly memory of the first moment of this great transaction when God's angel whispered God's purpose into Mary's ear and told her of her part in it. By the power of the Holy Ghost, from the hour of her visitation, Mary became mother of Him who was none other than the Son of God.

"So it began and then it went on to its fulfilment. After the Annunciation came the birth and then the ministry, sealed by crucifixion, crowned by resurrection. Then the taking up of kingly power and the sending of the Spirit and the founding of the Church and the reality of His permanent and universal presence with us all the days.

"It was noised abroad, told by inspired preachers, put into plain words, witnessed to by successive generations. It made its way from Jerusalem to Antioch, to Greece and Italy and Gaul and Britain and so to us—'Behold,' we are saying in our hearts to one another as we sit here in St. Mary's Church, on the day of the Annunciation, 'Behold! the Tabernacle of God is with men and He will dwell with them.' It sums up all our faith. And equally it is the spring and motive of all Christian work and service. All characteristic Christian acts are the flowers and fruits of which the Incarnation is the root.

"When we are questioned as to what moves and prompts us in our devotions and activities; as to why we cut across established currents and refuse to be guided by worldly ways and wisdom and have great hopes and high ambitions which the world mocks at, we have our answer ready, 'Behold! the tabernacle of God is with men.' Believing that, how can we do otherwise?

"I want to make that thought my chief word to you this afternoon. All who know my mind in regard to the Cathedral will bear witness that I have steadily deprecated haste. We must go slowly in order to go surely. Recent events have stimulated interest and discussion; controversy has helped rather than hindered. Unsought publicity has brought sympathy, enquiry and offers of help from unexpected quarters. Some sanguine friends suggest that even in this day of drives, a drive for the Cathedral would succeed and would bring us near our goal. While strangely enough some of those who regard the whole project with misgiving, seem fearful lest we should by some magic get a Cathedral on the Parkway over night.

"None of these things should move us. Too much is at stake. The thing we have in hand is too serious and important to be attempted without most careful and painstaking deliberation. There is as much need as ever of education and persuasion. Above all there must be a period of demonstration and experiment, in order that we may test, at some centre like this Diocesan Church, serving as a working-model, those ideals and methods of unified missionary work which in the end will find adequate and suitable embodiment in a real Cathedral Institution.

"To recall and reassure you I would ask you therefore once more to consider the first principles of our understanding. We must be guided constantly by them. A captain must know the port for which his ship is bound, or he cannot lay his course. In any enterprise, the next step can be taken safely only if we keep our eyes fixed on the goal.

"I have three watchwords for your guidance in the immediate future.

"First, be prayerful. In the small folder which explains the purpose of your League, prayer is made a primary obligation. Be faithful to it. You have set your hands to a work of great difficulty and importance. If it succeed, it will prove of inestimable blessing to the Church and the community. But it must succeed in the right way. You may be easily distracted by unworthy motives or discouraged by smallness of results. To steer clear of both distraction and discouragement, you will need God's special grace and guidance. Try each one of you to pray daily for the Cathedral and for your work in its behalf. It need take little time or preparation—wherever you may be, perhaps at noontime, let a quick, short definite petition be shot like an arrow from your heart to Heaven—that God for His glory would protect, direct and speed you in your work.

"Secondly, be patient. The burden of proof is on us who believe in a Cathedral. It is for us to show that our vision is not visionary. We must not be surprised at opposition—it is bound to come. It will prove helpful and not harmful if we let it clear our minds and strengthen our wills. Meet it in a 'sweetly reasonable' way. Don't go where you are not wanted. Don't be vehement or loud in propaganda. Admit that there are doubts and difficulties—if there were not, you might well distrust your aim. Remember that our undertaking is not only new but very comprehensive and complex. The Cathedral cannot stand alone as the cherished interest of a special group, neither can it be a burden laid upon unwilling shoulders. It must be a proved and trusted help and reinforcement in every field, for every legitimate objective. It must not be an exotic growth, but a characteristic feature of our life. What, for instance, is to be the relation of the Diocesan Convention

to the Cathedral? The Convention represents the clergy and the independent parishes through their lay delegates. What will prove to be the most reasonable and practical adjustment? Then the missions in city, town and country—all of them without representation in the Convention; some of them bigger and better than some parishes; how can they best be related to the Cathedral and through it be brought into the strong current of our common life? Then there are our many institutions; the City Mission to begin with, the hospitals, the schools, the homes, the settlements—all of these must be taken into helpful touch and contact. Here are large questions, not to be settled out of hand; there is no hurry about settling them, but we should be thinking of them and discussing them. What we chiefly need at present is a genial, hopeful atmosphere in which criticism shall be constructive and discussion genuinely fruitful. You can do much to create just such an atmosphere, therefore be patient.

"Thirdly and finally. Be prudent—'wise as serpents, harmless as doves,' is a good rule. Hold the ground gained. Conserve your resources, consolidate your strength. This has been our policy from the beginning. I well remember the initial meeting, shortly after I came here, of a group of interested laymen, to which I was invited. We chose our line and we have followed it quietly and consistently. We deliberately discarded noisy appeal and advertisement. Holding firmly to our goal, we have tried to make friends for the Cathedral, to secure help for it, to be ready to take advantage of every real opportunity for its advancement. The present application for a charter of the simplest possible kind and in the briefest form allowed by the State law, is entirely in line with our policy of gradual and quiet growth. The granting of the charter will simplify our legal position; it will enable us to accept gifts and legacies and to hold property; it will close no question as to management or organization; it will commit no one. It will mark no real change in the present situation. While, on the other hand, to go on without it might easily mean the loss of fruitful opportunity and of generous offers of support. I shall, of course, adhere to my policy of reporting to the Diocesan Convention the progress of the Cathedral movement, although, in my judgment, the time has not yet come when I should be justified in asking the Convention to express itself. Therefore, be prudent, not arbitrary nor assertive, but calmly prepared to 'buy up the opportunity,' as St. Paul puts it, whenever and wherever you may find it. The immediate task is not the building and the equipping of a Cathedral institution. The immediate task is the arousing in the Church such a conception of its mission to the community as shall naturally and inevitably find its outward expression in a Cathedral Institution. If we were to do the first without the second, we should have only a cold and barren monument. While if, and so far as we succeed in accomplishing the second, we shall be building permanently for the Kingdom, and the Cathedral, when it comes, will be a great means to a still greater end; an instrument, fashioned according to the will of God for the use of His Holy Spirit in the redemption and extension of His Church."

The Use of a Cathedral

Owing to the widespread publicity given to the opposition of a few of the clergy and laity of the Diocese to the project of a Cathedral in this city, and to the method taken for its establishment, we think our church people generally should be thoroughly informed of the purposes and value of a Cathedral, and of the correctness of the means which have been taken so far for its accomplishment.

Anyone familiar with Church history knows that the word Cathedral is taken from a Greek word meaning a seat or chair; it is the church in which the Bishop has his official seat. The first planting of the Christian Church came about by an Apostle, or later a Bishop, collecting a congregation of believers in some city, and erecting for it a church, of which he became the head. As the faith spread, other congregations were collected and other churches built in the suburbs of the city or in the adjoining country, and thus a Diocese, that is, a district over which a Bishop has jurisdiction, was formed. But the Bishop always remained the head of the first or principal church. And that has been the universal use in all branches of the historical Church. We believe the Episcopal Church in this country is the only Church which is governed by Bishops, in which there have been—until comparatively recently—no Cathedrals. Even the earlier Bishops have had their own churches. The first Bishops of New York were at the same time rectors of Trinity Church. Bishop White, the first Bishop of Pennsylvania, had two churches, Christ Church and St. Peter's, under his control until his death.

The first purpose, therefore, of a Cathedral is to be the Bishop's Church—a church which he can entirely control, having what services and the kind of services in it he chooses, and using it for all official and Diocesan purposes.

Imagine a Bishop, the head of the Diocese, not having an Altar at which he can celebrate the Holy Communion, or a place in which he could perform a baptism or a marriage or hold a confirmation or an Ordination or any Episcopal or ministerial function, without going to one of his clergy and asking his permission to do so, and being obliged to conform to the use of that particular parish, except on the one occasion of his official visitation, when he has the right for the moment to use it. We cannot understand how any Bishop can be content without this privilege, which belongs to the most insignificant rector or mission priest in his Diocese.

And, naturally, being the chief church in the Diocese, the church of the head of the Diocese, it should be one of such character and appointments as to be able to set forth what should be the highest ideal of the use and services of the Church, to a degree not possible in an ordinary parish church, and on that account capable of being the standard to which other churches should attain as far as possible.

It should be a church capable of commanding the services of the best preachers in the country, especially on great occasions or at certain seasons. St. aul's Cathedral in London has for years been filled by congregations of five thousand persons, two and three times of a Sunday, drawn to it by the inspiration to ge gained from its services or by the eloquence of its selected preachers, coming from all parts of England or from different sections of the Anglican Communion. So it should be a church large enough for this purpose, and to accommodate great congregations on various occasions.

Years ago we had in this Diocese a Choral Union of all the male choirs, with an annual service in different churches, until the choirs themselves became so numerous that they filled the whole body of the largest church they could get so there was no room for any congregation in addition, indeed not enough for all the choirs. So these services had to be given up. Just lately there was held in the Cathedral in New York a great mass meeting composed of members of all religious bodies, held to protest against the iniquity of the Turks being still allowed to persecute and butcher Christians. In fact, this is one of the ways in which the Church can teach it is interested in, and ready to help, all people, and is not simply a building erected to accommodate a small group of people holding peculiar tenets and worshiping in a particular way.

The Cathedral stands as a church for all people of all conditions. There are multitudes in our great cities who do not, and will not, affiliate themselves with parishes. Their personal or family conditions are such that they will not connect themselves with an organization through which they must become more or less publicly known and forced into social relations from which they shrink; whereas, if there was a great absolutely free and open church to which they could go at any time without being asked who they were, or any special demands made upon them, they would gladly avail themselves of its privileges.

So such a church should be able to hold services of all kinds, and in all languages if necessary for classes and types of peoples within its reach, and who require to be ministered to in different ways, who never could be won or be satisfied with the ordinary stereotyped services in our parish churches.

The Bishop's Church, too, will become the natural seat of all Diocesan agencies and activities. Provision should be made in it for all conceivable services and conferences, and instructions and meetings of Diocesan societies and organizations. Our Diocesan church is already becoming most useful in this way.

Then a supreme use of a Cathedral is that it serves as a great monument and witness to the value and paramount importance of religion. Every one traveling in the old country must be struck, wherever he goes, with the splendid churches towering above all other buildings in every city, and even in each little village the church is the most prominent object, witnessing to the fact that religion is the most vital and valuable factor in human life. Such a church, if worthy of its purpose, is a constant, most effective preacher of the reality, the greatness, the majesty, the glory, the beauty and the love of God. It is a more potent, impressive and enduring teacher of these truths, than the words of any preacher can be, which are forgotten almost as soon as they are heard.

As the wonders and glories of the natural world lead us to admire the wisdom and greatness of God, so no one can enter a great and beautiful Cathedral without an impression of awe and reverence, and of humility and love to Him to whose honor and glory—as we rightly say—it has been erected.

And when it is objected—as it is—that the building of such churches necessitates an undue expenditure of vast sums of money, let us remember the immense sums required to erect and maintain our Governmental and Municipal buildings, art galleries, museums, and educational establishments, and if we consider that this is justifiable, surely a similar outlay is worth while to promote the most essential and beneficial influence that can be brought to bear on the lives of individuals or communities. The cost of a single battleship, which is only an instrument of destruction and which in a few years will be broken up and cast on the scrap heap, or a small part of the munificent donations our multi-millionaires are now making for charitable, educational or artistic purposes, would provide all the amount necessary to build the largest Cathedral any Diocese would require.

If a Cathedral then can be of such value, and if all the great cities of the country, Boston, New York, Baltimore, Washington, San Francisco and a multitude of other cities, have already begun, or are planning, the building of such churches, shall Pennsylvania alone, the second Diocese of all in wealth and numbers, be without one? Will it be possible for the Church to meet the requirements of the present, or the future, spiritual needs of its vast population with the means which were quite sufficient in Colonial days? Christ Church may have sufficed as a Cathedral for Bishop White a century ago, but it is absolutely incapable of doing so now.

Those who are opposing the erection of a Cathedral on the ground of expense, etc., are doubtless conscientious in their convictions, but surely they are without vision, and fail to realize the impossibility of the vast population of our city, of which only a minority is affiliated with any church at all, being impressed, and won to any appreciation of the value of religion, by the methods which may have been quite sufficient when the city was a small community.

As to the steps which have been taken to establish a Cathedral in this city, we are sure the Bishop is most anxious to proceed along constitutional lines and to secure the support of the Convention and the entire Diocese.

The opposition which has manifested itself to the obtaining of a charter has been due to his following legal advice, which, however technically correct, has created the impression that his purpose was to ignore the Convention. That this was not his intention is manifest from the fact, that a year ago he proposed to present to the Convention for its consideration, amendments to the Charter of the present Diocesan Church, in order to transform it into a Cathedral body. These, however, were withdrawn, owing to objections to them by the Committee on Charters. He was then advised to apply to the courts for a new Charter under the civil law, trusting to effecting an ecclesiastical agreement with the Convention later. We hope some such arrangement can still be effected, so as to secure the support of all.

THREE GIFTS—
"COURAGE, LOVE, AND FUN"
(George Wyndham's Motto)

Each day a beggar woman at the portal
Of God's high house, by urgent need emboldened,
I ask three gifts for you, my well-beloved,
Three gifts beyond the wealth of djinn or mortal;

Courage to stand now all the earth seems quaking
And wise men grow perplexed and kingdom's totter,
Now faith is sifted, old tradition tattered,
A broken world in need of each man's making:

Love that shall find your kith in friend and stranger,
Brother in man and beast, in saint and sinner,
And cleanse your heart of grudge or pride or grievance,
Bidding you seek Christ in an asses' manger:

Fun ever quick to kindly speech and laughter,
Swift with a jest the day your heart is breaking,
Fun that shall cheer dull years and send you whistling
Clear-eyed and cool to meet the brave Hereafter.

With these you shall not need men's praise or pity,
Defeat shall brace you, conquest make you humble;
So you shall fight and march and sing till moonrise
Lights up the walls of the Celestial City.

W. M. LETTS.

George Peabody Kimball

Mr. George Peabody Kimball, formerly choir leader of the Church of the Saviour, died on January 30 at his home in the Hamilton Court Apartments. He was a vestryman at the time of his death.

He is survived by his widow, Mrs. Hannah Woodruff Kimball.

Mr. Kimball was born in Philadelphia and for many years had been prominent in business and musical circles. For forty-nine years he was connected with the Fidelity Trust Company. He was the oldest stockholder of the Academy of Music and was connected with the Musical Fund Society. He was identified with several other musical societies, and at one time was president of the Cecilian Society.

Mr. Kimball wrote pianoforte compositions which have become well known to music students.

The Church Farm School

Varied Kinds of Training for Boys—More than 300 Arcres at Glen Rock Tilled upon a Business Basis—New Buildings Erected as Fast as Funds are Received

At Glen Loch, some twenty-five miles from Philadelphia, on the Main Line of the Pennsylvania Railroad, on a farm of over three hundred acres, is situate this school for boys, conducted under the auspices of the Episcopal Church; hence its name. It stands as the beginning of the fulfilment of a vision which, for many years, has inspired the Headmaster, the Rev. Charles W. Shreiner.

Mr. Shreiner realized long ago that there are many boys, without adequate home environment, who have all the aptness, and need only the opportunity and training to become useful men. He planned to give them the needed opportunity; the Church Farm School marks the beginning of the maturing of those plans.

The farm is rapidly becoming one of the best equipped farms of the country side; it is to become the best. Expansive fields of grain, acres of growing flowers, splendidly appointed "apartments" for chickens, hogs, cows and horses, roomy granaries, a real creamery and ice-cream plant, a spacious root-cellar form but the beginning of this farm. Most of the work of the rearing and the equipment of these buildings has been done by the pupils of the School.

One can readily see the various kinds of training at hand for the boys. Some can do the work of the farm; those who are mechanically minded have ample opportunity, under competent teachers, to learn carpentering, cabinet-making, plumbing, all kinds of work with electricity, rigging and working of machinery, and what not. The youngest boys are about twelve years of age; the oldest are about eighteen; every boy must do something by way of work.

In the morning, after breakfast, comes the tidying of the rooms. Each room must be kept ready for inspection at any time. Then, from Monday to Friday, every morning is given to school work. The youngest boys are completing their grammar school work; the older boys are receiving a high school education. The afternoons of these five days are given to the work which is part of the training of each boy. Saturday mornings are given to thorough cleaning of the buildings and grounds; Saturday afternoons, and one other afternoon of each week, belong to the boys for play and recreation. On Sundays the boys must needs attend St. Peter's Church, of which the Rev. Jules L. Prevost, M.D., is rector. Thus each hour of the week is occupied with its prayers, or its work or its play.

There are at present two dormitory buildings, each accommodating fifteen boys; when the School is finished there will be ten such buildings. On the first floor of each dormitory will be found the common room, the lavatories and the matron's apartments. On the second floor are the rooms for the boys. Each boy has his own room; the rooms are separated by partitions reaching three-quarters-way to the ceiling; before each room is a curtain.

The refectory is a separate building where are served meals that would make the average man envious. Fresh meat, killed on the farm, has none of the horrors of cold storage. Butter made in the creamery is so good that the farm is constantly besieged with more orders than it can fill at a price always the highest. Eggs, freshly laid, compete with the butter in orders and price. The boys must be served first; what is remaining is sold.

The provision for the education of the boys is made upon a business basis. For each boy there must be a guarantee of $200 per year. Each boy is credited with the work done by him and the payment therefor furnishes the remainder of his expenses. Here, then, is a school where the boy can receive an education equal with that of the public

Scenes at the Church Farm School

WINTERTIME

HEADMASTER'S HOUSE

schools, where he is trained for some definite kind of work in life, and where he is under the constant care of Church influence. And this for $200 per year!

New buildings are being erected as fast as funds are received for the purpose, either by accumulation of smaller contributions or by endowment. New teachers are added to the staff as fast as provision can be made for their salaries. The Headmaster himself, since the founding of the School, some three years ago, has received no salary. This fact has proved no damper upon his contagious enthusiasm and upon the vigor with which he is pushing the institution toward completion.

ROYDEN KEITH YERKES.

THE GLADIOLI

From "The Church's Ministry"

"Our Strength to Serve"

Christianity, and Christianity in its organic form—the Church—has had an amazingly formative influence in human development. Again and again, it has acted as pioneer and steward for humanity, initiating and developing far-reaching movements for its betterment —only again and again to turn these over to society when society itself has learned their value, and grown clear-eyed and vigorous enough to assume their further support.

In the Middle Ages, the clergy were the only educated class, and what learning survived and broadened found its shelter and support in the monasteries. Gradually schools were founded: they were fostered and manned by "Churchmen," *i. e.*, by clerics. Later came colleges and universities, and again they were the Church's fosterlings. The rebirth of modern literature owed much to the Church and its clergy; and the modern drama originated, quite literally, in the Church. The first histories written in modern tongues were compiled in the scriptoria of the monasteries. The only builders of roads and bridges, for many generations, the only expert agriculturists and breeders of sheep and cattle, were Churchmen. Modern science and philosophy is a direct outgrowth of the speculation of the men who were priests or members of one or the other of the so-called "orders" of friars. Great names stand out, Grosseteste and Roger Bacon greatest of them all; Duns Scotus and William of Ockham—upon whose thinking and investigation the foundations of our modern world were laid. Nor was it in these fields only that Churchmen served: in government and in law the chief places were theirs, and the greatest services were rendered by them to king and state, until law and finance and statesmanship alike were strong to stand without the shelter of the Church. These are matters of historic fact, indisputable. Perhaps they are enough to show the service, the diffused service, which Christianity and the Church has rendered to humanity.

There has been further service, quite as deep and penetrating, though not so easy to trace. Why is it that none but professedly Christian countries have ever developed spontaneously the marvelous system of modern medicine, surgery and nursing? Why is it, that in heathen lands there are no hospitals save those planted by the missionary zeal of Christian folk. Japan, indeed, astonished the world by the splendid efficiency of its medical and surgical corps in the Russian war; but was Japan's knowledge self-produced? Whence, after all, do all those deeper, purer, nobler influences and aspirations of our modern civilization take their ultimate origin? Is it in the natural human heart? or in that heart touched and quickened by the Spirit of Christ? There are countless agencies of philanthropy, so-called, throughout the Christian world to-day. Where did they come from? Who supports them? Whence is that spirit and conviction which compels the public to rally to their support?

The strength of Christianity, and of the Church, has gone out into all these things. Directly, or indirectly, they are its offspring. And to-day it stands true that an immense portion of the strength and resources of Christianity and of Church people is given eagerly and generously to works and causes which no longer have formal organic connection with the Church. The period of gestation is over, the cord binding mother and child in one has been cut. And when we see the immense vigor of the offspring we forget even that it depends still upon the mother that bore it for sustenance and support.

In all this the Church has performed its proper function. Like its founder, it is among us as one that serveth. Herein is no small part of its glory and its use. And herein too, spite of all failures and shortcomings, it may justly, if very humbly, claim that it has in not a wholly discreditable fashion, fulfilled the task given it by its Lord.

But service is a costly thing, and no person, and certainly not the Church, can continue to spend itself unreservedly in service, unless at the same time it is constantly recruiting its own strength. The stakes must be strengthened if the cords are to be lengthened.

Yet one sometimes wonders whether the Church in certain ways recognizes and adequately cares for the things which belong not unto its peace, but unto its strength,—nay, unto its very life. And if it does not, how shall it be able to serve humanity, with sureness and conviction and power?

We raise the question in connection with one vital point only. The strength of the Church to uplift mankind lies in the strength of its ministry;—strength in numbers, in ability, in consecration, in freedom to forget self and live for others. Is the Church remembering this? Is it solidly behind the ministry, giving of its best sons to the service, training them in the most efficient way, supporting them adequately in the ambassage upon which they go?

Because we fear that a reassuring answer cannot be given to these questions, this little paper is begun. The Church must look well to the ministry—or its very power to serve mankind is gone.

he March 3d Meeting of the Diocesan Committee Pennsylvania Woman's Auxiliary

So much that was vitally interesting to the women of the Diocese was crowded into that morning's program that it is difficult to cut this news letter so as to get it into a column of the paper. It is like the very big and beautiful table bought for the Diocesan workroom, which cannot now be got up the stairs of St. Mark's Parish House or through a window because of its length and breadth and thickness.

The workroom is proving such a success already that it may soon prove too large for its present quarters at 1625 Locust Street. Meanwhile, under the energetic planning of Mrs. J. Alison Scott, Mrs. Montgomery and Mrs. Coxe, this newest enterprise of the Diocese is making good. The factory system of cutting is used, by which all of six yards have been saved for each dozen garments. Some thirty dozen garments are cut in a few hours' time by the electric cutters by an expert Red Cross cutter, and these garments are "assembled" by volunteers who work on Mondays from 10 to 4 and on Wednesdays and Fridays from 10 to 1 o'clock. Garments to serve as patterns are made up and bundles of prepared sewing are got ready to fill the orders of the Parish Sewing Committee.

There is plenty of work for volunteers at the work-room. It is the hope of the committee in charge that the work-room may be a model one which will eventually absorb all the business of preparing garments and materials for the parish sewing committees for all box work in the Diocese. Material ready cut and assembled in patterns best suited to the needs of missions, hospitals and homes can be bought at the work-room for less than any parish committee can purchase it. This is true also of wool and patterns for knitted articles. The institutions dependent upon supplies send in their requisitions for clothes, bedding, hospital and home needs to Mrs. Scott, and the parish committees send on orders for the materials they are best fitted to make up. All danger of duplication or of misfits is obviated. Eventually the supply can be adjusted to meet the demand.

It is a beautiful and practical plan, made possible by the patriotism and teamwork brought out by the war—a good fruit of Red Cross discipline.

By next Lent the Diocesan work-room should be working at full swing and all the parishes working with it. So far as we know it is an invention of our own in the Diocese, so let us take pride even in its beginnings.

The Recruiting Bureau is another of our inventions and is also the result of our war experience. Mrs. Howland reports that since she has served as recruiting officer down in the entrance hall of the Church House 105 persons have applied for every sort of parish need, from a Social Service worker to a hymn book and every sort of chance to fill needs from a rector to give his time to a whole set of choir vestments. The Recruiting Bureau aims to provide everyone with a desire for religious work, with the work that needs him. All sorts volunteer and one is reminded of the City Mission in Dr. Duhring's day when, on the same afternoon, a consignment of marble tombstones and straw hats were received—and given out.

The supply at the Recruiting Bureau does not always meet the demand as, for instance, the present tense demand for workers interested in our foreign born population down at St. John's Settlement and women who will go to the Executive Committee, who have the great work of summer playgrounds for the children who swarm them.

Mrs. Martin specially asks for recruits, old or young, but preferably young, for St. John's Settlement and for the children there.

In fact, it was "The Children's Hour" for the last half of that Wednesday morning meeting at the Church House, many of the new delegates having been asking, "What is being done for children by our Church in this Diocese?" and Mrs. Joseph Sims and Mrs. Theodore Paul have been appointed by Mrs. Martin to get an answer to that question; they did it by calling to their aid Mrs. Pharo, Mrs. Siter, Mrs. Loman and Deaconess Colesbury, who spoke briefly and splendidly to the point on the phase of child life each knew best.

Mrs. Pharo's was the story of the colored children at the Home of the Crucifixion, St. Simon the Cyrenean, St. Michael and All Angels, the Home of the Holy Child and the Home of the Homeless.

Mrs. Siter reported the work for a single group of the foreign-born children—the Italians up at the Italian Mission of St. George's under Mr. Biogeni—a touching report to judge by the groups gathering about the speaker to offer help afterwards.

Deaconess Colesbury, in her big, generous way, spoke for all Settlement children when she described those of St. Martha's House.

It was all good talk and good news; but, perhaps, the newest news was given by Mrs. Loman, who outlined the schedule for the graded lessons of the Church schools, which, she avers, will revolutionize the Sunday-schools and pour young life into the Church in another four years. It sounded possible; more than that, it sounded certain.

It is great to be young these days!

All told it was a remarkable meeting, but only one of a series, it is to be presumed. Certainly, the next one ought not to be an anti-climax, when the Church schools of the Diocese are to be discussed.

There were 126 delegates present at that March meeting, but, as there are nearly 200 parishes that will eventually send delegates, the room is bound to be more crowded still.

CHAPEL OF THE MEDIATOR

New Chancel and Sanctuary Furniture Ready—Surprise for the Congregation

[*From the Mediator Leaflet.*]

Mr. Walter Thomas called up the other day to give us the pleasant surprise that possibly we shall have for Easter the new chancel and sanctuary furniture. The crates are en route. (Perhaps by the time this is printed they will be arrived or delivered.) Irving and Casson have anticipated their promised date of completion! Such an event is almost unique these days when "labor conditions" provide so many excuses for procrastinated work.

We shall not be too sure even yet, of course. We have had too many experiences of the "uncertainties of promise" to be assured in advance. But we *hope* that we shall have by Easter:

1. The new pulpit sounding board (which our enduring of the experimental makeshift demonstrated would be worth having).

2. The choir stalls and screens, with their beauty of carved tracery.

3. The clergy stalls and their canopies at the front edge of the chancel, continuing the choir stalls and screens.

4. The new Communion rail, the gift of Bishop Thomas.

5. The Bishop's chair and clergy stalls in the Sanctuary.

We shall begin to realize, then, how greatly the planned beauty of the church exceeds even the present state of it. Our beloved Chapel will be one of the most beautiful churches in America, when complete.

Mrs. George C. Thomas thus adds to our debt of gratitude for the "beauty of holiness" we enjoy.

We are indeed blessed.

. . . . . .

Since the *Mediator Leaflet* was published the crates have arrived and the furniture is in position.

Work Among Foreigners

Though we have several interesting missions among foreigners, it is my conviction that we will never do a constructive work among them until we find some plan of conducting it in connection with our parishes. It will probably be necessary for many years to have one church for Italians, possibly one for some other foreign-speaking congregation, but the duplication of a number of *segregated congregations* will never solve our problem. We must work on entirely different lines. The strong parishes and missions in various sections of our city must consider the missionary work among foreigners as a *community* problem. The children of these people are attending our public schools; our duty to them is to bring them as much as possible into contact with our civic and religious life and influence; they should be brought up in our Sunday Schools; they have a better understanding of the English language than of the language of their parents. If they are trained to attend church where the service is conducted in the language spoken by their parents, sooner or later, through removal, there is a danger that they will drift away entirely from the Church, not being accustomed to the English service.

I am convinced that such segregation is not good for them, and that it will not result in the long run in bringing many of them into the Church as active workers.

The most constructive piece of such work that is being done in the Diocese at the present time is undoubtedly the Italian work at Calvary Church, Germantown, where the children are brought up in the Church, where the children are baptized and confirmed therein and become communicants in the parish.

The problem is too large a one to solve by the establishment of a few segregated racial churches. Such a method involves a tremendous expenditure of money and a large staff of workers, and it will never, in my opinion, accomplish the results desired. I therefore suggest that the rectors and vestries throughout the city make a survey of the problem as it exists in their own communities, and undertake some constructive method of ministering to them and bringing them into direct relation with the parochial life.

THOMAS J. GARLAND.

WE THANK YOU, MR. CLINE

The Rev. Thomas S. Cline, Rector of Grace Church, Mount Airy, writes in the Grace Church Bulletin:

"THE CHURCH NEWS of the Diocese of Pennsylvania for the month of March has been received. It is a splendid number and contains an abundance of news regarding the activities of the Church in the Diocese. In his editorial regarding the Nation-Wide Campaign the Bishop says to the Clergy, "Admitting the mistakes of the past, recognizing the hope of the present, approving the purpose for the future, let each one of us keep the Campaign in the forefront of his prayer and thought and preaching, as the chief claim upon him till the work is done."

Important articles appear upon the Settlement House of St. John's, Northern Liberties, Old St. Stephen's Club for Newsboys, and the Seamen's Church Institute. Special attention is called to Miss Cheston's article on the Church Service League.

How many parishioners are subscribers to the Diocesan CHURCH NEWS? It costs only $1.00 a year. Every household should have it. Call up Mr. Pease (Germantown 3337-R). He belongs to the Publicity Department of the Men's Service League and will gladly take your subscription.

PRAYER BOOK SOCIETY

The eighty-fifth annual report of the Female Protestant Episcopal Prayer Book Society of Pennsylvania shows a successful year under the new charter.

"There has been more money collected and more books sent out than during the year preceding, and this statement means more than at first appears, for in accordance with all other things the price of the books has gone up and is now nearly twice as much as before the war. While this is an inconvenient fact, it has not prevented the Society from doing the same and more work than heretofore," says the report.

"While the work has increased, the Society has not so far done much toward spreading its scope as provided for in the new charter; the plan being to bring in delegates from new parishes, to increase the revenue and to largely increase the number of books sent out. The foundation for more work has been laid, and it would seem that now when the Every Member Campaign is bringing new people forward, there would be more need for the kind of work that the Society is doing, and that there will surely be new people who will want to work.

"The City Mission as usual was given a large number of books and it undoubtedly uses them to advantage; the General Hospital used a number; Bishop Darlington, of Harrisburg, asked for and received several donations for new missions, and to several other places in Pennsylvania some were sent, including the Farm School for boys at Glen Loch, the Reformatory at Huntingdon for boys, in which the Rev. J. Compson works with no available funds, and for which he is paid by the large increase of interest among the boys, and the State Sanatorium for Tuberculosis at Mont Alto. Thus the work begins at home, but distant California received a share for a church school for girls, where the students collected five dollars as a gift to the Society; also a church school at Orlando, Florida. These books were well placed for the influence on young life which they will exert. A Spanish Prayer Book went to an old lady in Florida who was rejoiced to have one that she could understand. New missions in Oregon have been supplied, and the rector at Ogden, Utah, writes that the books sent are of great use, as he gives them to newly baptized persons. Mt. Olivet Church, New Orleans, sent a donation to the Society in thanks for the books sent to them. Fort McKavitt, Texas, received some in answer to a request from the rector, who said that his parish was as large as Connecticut and most of his people lived many miles from the railroad."

The Librarian's report follows:

Books Distributed

Small Prayer Books	1416
Large Prayer Books	38
Small Hymnals	1070
Hutchins' Hymnals	14
Mission Hymnals	115
New Hymnals	2
Total	2655

THE GOOD SCHOLAR

Those who would be good scholars should heed these suggestions, made by Dean Stanley:

First, you must listen. You must hear; you must be silent; you must be attentive. We can never hope to gain real wisdom or knowledge unless we are willing to be taught; unless we look out for instruction, unless we fix our minds.

He who is always talking without listening to what others say; he who is always asking questions without waiting for an answer; he who allows his mind to wander from one thing to another; he who thinks he is wiser than his teachers and cleverer than his companions; he who does not look up to what is above himself, whether old or young, is not learning as Jesus Christ learnt. We must also be good askers of questions.

Seamen's Church Institute

Will Feature City-Wide Observance of Marine Week, April 11-18 Civic Bodies, Clubs and Churches Will Co-operate to Arouse the City to the Needs of the Seamen Who Come to the Port of Philadelphia

Much water has flowed under the bridge, since the plans for the establishment of the Seamen's Church Institute were reported a month ago in these columns. The charter of incorporation was granted on March 5th, the Building Committee has approved tentative plans for the erection of the Institute at Second and Walnut streets, and an exhibit has been planned which will set before the people of the city the nature and scope of the work of the Institute. It is this last feature which should be of particular interest at this time to all Church people.

Marine Week

It has been arranged to set up the exhibit which was shown by the Seamen's Church Institute of New York, at the time of the General Convention in Detroit last fall, in the auditorium of the former Parkway Building at the southeast corner of Broad and Cherry streets, and to have it open to the public, from April 12th to 17th. This is to be known as Marine Week throughout the country, in the interests of the American Merchant Marine, and the exhibit of the Seamen's Church Institute will be the feature of that week in Philadelphia. The civic aspect of the need for the Institute and its method of work, will be emphasized through this exhibit. Already it is attracting city-wide interest. About thirty of the prominent women's clubs and civic organizations have agreed to provide hostesses and aids for the exhibit; the Boy Scouts and Girl Scouts will provide guides, and will participate in the programme for the week; and some of the musical organizations of the city, one of the department store bands, and other groups, will take part in the daily afternoon and evening features of the exhibit.

There will be special programmes of speeches, entertainments, and lectures throughout the week. On Thursday evening, April 15th, will be a great mass meeting, at which time Bishop Rhinelander, as honorary president, and Mr. Alexander Van Rensselaer, as president, will formally receive the charter in the name of the Institute, and his honor, the Mayor, will speak on its behalf. On Monday there will be a special showing of the exhibit to the clergy of all religious bodies. During the week, a membership campaign will be conducted and the building plans will be brought before the public for the first time. The individual rooms, and dormitories, and other specific parts of the building have been listed, showing how each may be made a designated gift or memorial. Already some parts of the building have been promised according to this plan.

A Church Group

On Wednesday evening, April 14th, during Marine Week, the Tuesday Missionary Bible Class, through a committee led by Mr. Clarence H. Clark, 3d, is arranging a most interesting lecture at Witherspoon Hall for their members and friends, to secure interest and contributions for a fund of one thousand dollars, which it purposes raising so as to designate one of the rooms for able-bodied seamen in the Institute as the gift of this class. The lecture will be presented by Mr. George H. Streaker, and will include moving pictures and lantern slides of the merchant marine; it is entitled, "The Genius of America, or America's Return to the Sea." Bishop Rhinelander will preside.

Memberships

As already announced, memberships in the Seamen's Church Institute are of four classes. Those contributing one thousand dollars or more, before 1921 are to be known as Founders. Those contributing $500, or more, at one time, will become Life Members. Those contributing $100, or more, in any one year, will be termed Guarantors for that year. The Annual Memberships are ten dollars. Representatives of all religious bodies are enrolling in this co-operative project for the welfare of the seamen. It should be understood by all our readers who may contribute, that this enterprise is recognized by the Diocesan Budget, and all memberships or other forms of contribution will be credited to the parish indicated by the contributor.

Co-operation

The Seamen's Church Institute of New York, which has set the standard for all such work in America, through its superintendent, the Rev. Archibald R. Mansfield, D.D., has been most cordial in encouraging the plans for Philadelphia. The Rev. George W. Davenport, who is the executive secretary of the Seamen's Church Institute of America, which in course of time will effect affiliation and co-operation between all such work conducted in the ports of the United States, both East and West and on the Great Lakes, and on the Gulf, will speak on the significance and timeliness of the movement in Philadelphia at various meetings during Marine Week, and in some of the churches on Sunday, the 11th of April, and also on the 18th.

The Seamen's Church Institute of Philadelphia is now on the ways. It has been ten months in the shipyard. Take time to participate in its launching, and help to make it a civic and patriotic occasion, by attending its exhibit—which is to be entitled "Afloat and Ashore"—during the week of April 11-18.

CALLS CAMPAIGN A SUCCESS

The Rev. Frederic O. Musser, the new rector of the Church of the Covenant, writes in the *Parish Register:*

"It was a great misfortune for our parish that the date of the Nation-Wide Campaign came during the period when it was without a rector, for it has missed the most wonderful opportunity in many years. Some of the vestrymen feel that the Campaign would not have been a great success, because it would have come so soon after the Every-Name Campaign of last Spring. But I feel they are mistaken. There ought to be twice as many Duplex Envelopes in use as there are, and this Campaign would have taken care of that, and our income, both for parish and benevolences, would have been increased.

"But the Campaign was only incidentally a financial one. Where the plan has been faithfully tried, it has proved to be even greater as a spiritual success. Congregations have increased and large numbers of volunteers have offered themselves for the many activities for which they were needed. In my own parish this was remarkably true, where, besides more than doubling the total income, there was a fifty per cent. increase in the Sunday School and many volunteers as teachers, choristers, leaders and workers in parish activities and for social service in the town.

"Our parish must look forward to a substitute for the Campaign. We must eventually undertake, locally, a forward movement that will correspond to some extent with the Nation-Wide Campaign. We can confidently expect a large increase in income, a large number of persons newly interested and active in the Church, and, above all, a rich outpouring of the Holy Spirit that will cause a new fire of devotion to burn in our hearts for the Lord to Whom we owe every blessing in our life."

A New and Important Publication

We have just received with great pleasure the first number of the *Church Ministry*, a magazine or paper issued conjointly by the deans of the five Theological Schools in the East. We welcome its appearance as timely. It brings assurance of a much-needed comity and unity of purpose amongst the leaders of Theological Education in the Episcopal Church. May we not hope that the little paper may grow eventually to still larger usefulness by enlisting the active co-operation of the deans of all the Seminaries of the Episcopal Church? An introductory note gives ground for hope that this may be realized.

The editors, in expressing their common purpose, say:

"We have of late been brought into close and constant association. And we find ourselves possessed of a common mind and common convictions in regard to certain fundamental matters which each of us alike, in his professional work, is forced to face. We have determined, therefore, to act together still further. Our immediate purpose is modest and simple. We propose to ask the Church, and especially the clergy of the Church, to face certain facts and principles that affect its whole life and its power to serve; certain facts and principles which have been too much overlooked in the hurry and confusion of modern life and are likely to be still more forgotten in these days of perplexity and of immediate demands. We shall attempt our purpose—an appeal to calm thought—through a brief series of papers, addressed primarily to the clergy.

We wish, in these papers, to emphasize three points in chief.

1. The Church's strength, both for self-maintenance and growth and for service to humanity, is as the strength of its ministry. Our Lord so believed. He trained men, and trusted them to win and redeem others in an ever-widening circle. And today, even though it be an age of movements, nothing can obscure the importance of men—men as leaders, thinkers, workers. It is upon them, and upon the wisdom and power of their influence on life, that all progress towards a better world indissolubly hinges. There are dangers threatening the Church's ministry today—dangers as to number, quality, training, financial support. Because the Church's strength is as the strength of its ministry, these dangers are important beyond all others.

2. The power of the clergy is bound up with the clearness of the message which they have for a world that is troubled, confused and often careless—yet is, in the main, honestly eager to know and do the best. We are aware of the difficulties which confront the preacher and the pastor. Being human, he must sometimes find himself perplexed and uncertain; he, like his people, must sometimes waver and wonder whether the Church indeed has power to guide and purify the world's life. We know the appalling difficulties, not least the economic difficulties, which too often sap his life force. And we believe that we of the Church's Seminaries have a certain responsibility—or at least an opportunity—to stand back of the minister in these his difficulties, with something of the interest and sympathy with which a father follows the son who has long since left the old home. Conscious though we are of our personal inadequacy, we yet feel bound, in the name of our Seminaries, to face this opportunity—to remind ourselves, for the sake of others, of just what the Church, through its ministry, ought to be doing for the world today.

3. The training for the ministry has a vital bearing upon the status and power of the ministry. And this not simply because the minister is the product of two factors; his own innate abilities and spiritual devotion *plus* his training. There is more. The earnestness shown by the Church in making and keeping the professional training of its ministers at the highest possible level, is a sure index of the value it attaches to the ministry. And the power of the Church to win the best of its young men for its ministry largely depends upon the evident excellence of this professional training. Thus the status of our theological seminaries, and the loyal backing given them in their efforts to serve the Church worthily, are matters of vital concern.

To these questions we purpose to address ourselves. We are aware that it is not, perhaps, technically any of our business to summon the Church to face these issues. But if we do not, who then will? Be that as it may, we shall together make our effort, in the hope that many may rally to our support, and that so, in the end, there may come more of a common mind, and a common resolute purpose in regard to the most vital and urgent of all the Church's needs: a ministry adequate in numbers, efficient in training, clear of purpose, strongly supported.

GEORGE G. BARTLETT,
Philadelphia Divinity School,
HUGWELL FOSBROGH,
General Theological Seminary.
BERRYMAN GREEN,
Theological Seminary in Virginia.
W. P. LADD,
Berkeley Divinity School.
HENRY B. WASHBURN,
Episcopal Theological School, Cambridge.

PLEA FOR HYMNALS

St. Paul's Parish, Frederikstedt, St. Croix, Virgin Islands, Needs Discarded Books

FREDERIKSTEDT, ST. CROIX,
Virgin Islands.

The Rev. John Mockridge, D.D., 2210 Sansom Street, Philadelphia, Penna.

DEAR DR. MOCKRIDGE: I am writing this letter to you because of my old associations with St. James's.

Seven months ago I was sent down here by the Board of Missions to take charge of St. Paul's Parish. It is quite a large parish, with a church building in Frederiksted, seating 1,100 people, and a mission, seven miles from town, seating 320 people. We have 2,700 souls to care for, 2,500 of whom do not make more than one dollar a day, with the cost of living fifty per cent higher than in Philadelphia. What they lack in dollars and cents they make up for in devotion to the Church. They are a splendid lot of people. With a communicant list of about 900, I had over 600 Christmas communions.

We need many things, of course, as we have lately been transferred from the English Church to the American. Many things had to be changed, such as Altar Books, etc. What I wish to ask from you is, that if you have discarded the old Hutchin Hymnal, you would please send me some of them, especially about thirty with music, for the choir. If we could procure these, without buying them, it would be quite a lift. We have had to buy so many things, and, in fact, have had to borrow the money to pay for them. Our local currency is discounted at the rate of 28½ per cent, so that a dollar hymnal, for example, would cost us, with postage and exchange, just about $1.50.

Perhaps if you have not any of these old hymnals at St. James's, you might hear of some church that has them and would like to help us out to that extent. What we need most is the thirty books with music.

I know you will help us if you can.

Sincerely yours,
PHILIP S. SMITH.

That which is most necessary to keep the house standing is under ground (I mean the foundation); that which keeps the man alive is the heart, that is unseen. Cease your secret communion, and you undermine your house, you stab godliness to the heart. If the tree grow not in the root, it will ere long wither in the branch. He that declines this way, can be a gainer in no other; how zealous soever he may appear, such an one may pray to the quickening and comfort of others, but he will get little of either himself.—*Gurnall.*

RECTOR'S FORTY-EIGHTH ANNIVERSARY

The Rev. John Alexander Goodfellow of the Church of the Good Shepherd Kensington, Observes Event

The Rev. John Alexander Goodfellow has been rector of the Church of the Good Shepherd for forty-eight years. He preached his anniversary sermon on Sunday, March 7th. During his rectorship he has baptized 2,512 persons, presented 1,275 for confirmation, solemnized 895 marriages, and officiated at the burial of 1,909 persons. There are now 368 communicants.

Mr. Goodfellow was graduated from the Philadelphia Divinity School in 1870, was ordained deacon by Bishop Odenheimer, and took charge of St. John's Church, Camden, N. J. On Christmas Day following the church was destroyed by fire. When the new stone edifice was ready for occupancy Mr. Goodfellow was advanced to the priesthood by the same Bishop. He then resigned and officiated for three months in St. Clement's Church, Wilkes-Barre.

For thirty-two years Mr. Goodfellow has been the national secretary of the Free and Open Church Association. He served three terms (twelve years) as Dean of the Convocation of North Philadelphia (formerly known as the Northeast Convocation).

The choir of the church, the oldest vested choir north of Market Street, is twenty-six years old. Mr. F. H. Longshore, the choirmaster and organist, has served for thirty-two years.

FROM THE ANNUAL REPORT OF THE CHURCH MISSION OF HELP

We are facing a New Year fraught with endless opportunities for service—service that you, individually, can make possible. We are looking forward to a year of growth along every line, but in order to expand we must have the interest and support of each and every member of the Episcopal Church. In December, when the Nation-Wide Campaign was started, our needs were outlined as follows: Volunteers for office, recreational and case work—money for new staff members and general expenses. Shall we face the future handicapped, turning away those who are looking to us for what we have already promised them? Shall we deny our sisters the right to live a clean, wholesome life?

This is your problem as well as ours. Shall we solve it together?

Voting membership in the Society is $5.00 and up. Associate membership, $2.00.

DOROTHEA EMLEN,
Executive Secretary.

FINDS SPIRITUAL TONE AT BROTHERHOOD HEADQUARTERS

"It is always an inspiration to visit the national headquarters of the Brotherhood of St. Andrew in the Church House," says the Rev. Thomas S. Cline in *The Living Church*. "There is a spiritual tone. I happened in at noon the other day and found the whole staff gathered in the General Secretary's office for noon-day devotions.

"The office wall is literally covered with photographs of Churchmen from all parts of the country. Some are in episcopal robes, some in business suits, but all are true and loyal men, leaders among their fellows."

GIRLS' FRIENDLY SOCIETY

A quiet hour for the associates and older members of the Society was held Thursday evening, February 26th, in the Chapel of the Memorial Church of the Advocate, conducted by the Rev. John Mockridge, D.D. The evening was bitterly cold, but a good number were present, and those who braved the weather (several coming from the branch at Calvary Church, Conshohocken) received much inspiration from the teaching of Dr. Mockridge. Some of the thoughts he gave are as follows:

"I want you to make a little study with me tonight of two letters written by St. Paul, the first—one to the people of Colosse. I often wish that I might have something of the spirit of those people of the first century, those who had just become converts to the new religion, and were full of enthusiasm and zeal. Here they had received a letter from the great teacher and leader, St. Paul. Some of them had been his converts; some had heard him speak; all knew of him. In this letter he had to tell them of some faults that had come among them. Some were falling into error through great fear of God and His power; God was so far away, they wished for someone nearer to them; they believed everything had its angel or spirit. St. Paul told them they must remember what they had just learned through the teaching of the religion they now professed. Christ, the Son of God, was made Man, Head over everything and everyone, and He is the fulness of all.

"The letter shows the glory, the majesty of Christ in God; God made Man, Head of the universe, leader of each of us; 'Your life is hid with Christ in God.' This must rule everything we do; the life of the Christian is all in the life of God. In these days, when everyone is hunting for a leader, let us take this letter to the Colossians and read it through, as one hearing for the first time from a dear friend. We will see that we need not search for a leader, for as followers of Christ we have the best of all leaders, and we should be workers with Him and therefore leaders ourselves. Through these puzzling days our leader will take us on in quietness and security. St. Paul got his power and courage because he had only Christ as his leader. Christ, the Son of God, was made Man as Leader and Captain of the universe.

"In the second letter which we will consider, that to the people of Ephesus, St. Paul gives special teaching concerning leadership through the Church. St. Paul's conception of the Church is given through the Holy Spirit, setting forth the glory of the Church as the Body of Christ. Not a society to which we belong because we joined it at some time, but the glory of the Church now revealed through the Son. We are this Body, the Church whom God Himself has chosen. All comes from God; He has *chosen* us, and because of this, therefore that to which He has brought us is the thing for which we receive infinite power and strength. "God has *chosen* me; He has brought me into such close fellowship with Himself that I am really a Member of Christ, taken me out from others. Whom am I that God should so chose me; what have I done to be worthy of such choice, so high and worthy an office!

"Upon each one of us rests the responsibility of promoting—not this or that or the other thing we call the Church, but of fighting for and working for and living for Him, as Members of His Body, the Christian Church, in the largest sense."

In the Girls' Friendly Society, in all we try to do, this binds us together—the fact that we are "Members of one family in Christ," as our prayer, which we use daily, says.

It is not life or living to any purpose, "to wake and sleep and devour." We must look over the walls of today and be strong for the new duty of tomorrow—else we are no more than animals in the form of a man.

Subscribe
for the
Church News

HOME OF GOOD SHEPHERD FOR BOYS

Work Becomes a Diocesan Instead of a Parish Enterprise—Larger Income Needed

[CONTRIBUTED.]

At a meeting of the Board of Managers of the Home of the Good Shepherd for Boys, held in the Church House on February 12th, resolutions were adopted giving final approval to the plan already approved by the vestry of the Church of the Good Shepherd, by which the Home becomes a Diocesan instead of a parish enterprise.

The Home has, for forty-seven years, been a mission of the Church of the Good Shepherd, which owned the grounds and buildings, administered the small invested funds and largely controlled the policy and operation. As the functions of the Home expanded beyond the parish limits and its support came to be drawn from the Church community at large, the Bishop consented to relieve the parish and take the Home under the Diocesan care.

A separate corporation has been formed with managers elected under its own charter and by-laws, and the title to the property and the custody of the invested funds are to be transferred to the Trustees of the Diocese, in trust for the Home. The rector of the church continues as Chaplain as long as the Home remains within the limits of the parish. In case of removal the Bishop will appoint the Chaplain.

Like all other institutions, we need a larger income and more widespread interest in our endeavors, and it is our hope now that more outside the parish will help us. We care for forty boys who come from unfit homes. They go to the public school nearby, and to the Church of the Good Shepherd. When the boys have finished their schooling we find them a job or place them in trade schools, and occasionally, back with relations, striving to keep in touch with them until they are grown men. We have a fine Boy Scout troop and during the summer our boys do outdoor work, in many cases hiring themselves out for some hours each day, which enables them to start saving accounts. As we are now one of the beneficiaries of the Nation-Wide Campaign, we suppose that some of our old and valued subscribers may desire hereafter to help us through their several parishes, and we would greatly appreciate it, if there are any such, if they would notify the person to whom they have hitherto sent their subscription of this change.

We hope all our old friends will continue to stand by us, and we will continue to find many new ones in our new setting. If you could only all see the great and sorely needed work we are doing, we feel confident you would "come over and help us."

HOME FOR CONSUMPTIVES

Trees, Birds, Quiet, Tender Care and Treatment at Chestnut Hill

In the heart of one of Philadelphia's oldest, most attractive suburbs lies a park-like enclosure of about twelve acres, filled with wonderful old beech and pine trees, where the grey squirrels and song birds disport themselves as fearlessly as in the heart of an ancient wood.

Back in the eighties this spot was built upon. Stone cottages projecting radially from the central house, with broad verandas along their length, and it was dedicated to the care of tubercular people.

Children love to "play pretend." Suppose you try that game a moment, each one of you, in a serious "grown-up" spirit. Suppose—just suppose you are a man, struggling to support and educate a growing family, or a mother with young children, possibly a widow dependent upon your own toil to live, or a girl, with all of life before her, standing on the threshold of matrimony—and suppose a hand reaches down from the mists and smites you, leaving that blight which is the terror of our present civilization—tuberculosis.

Suppose you have not the money to go to a high-priced, luxurious sanitarium; yet you must go somewhere for the sake of protecting your dear ones from contagion if not for mere self-preservation. Where can you go? To a bleak, bare city hospital. Necessarily so for hygenic reasons, but no less bleak and bare? Or to some far, far removed spot, the entering of which is like leaving hope behind; certainly the hope of seeing much of family or friends?

And while you are trying to face these alternatives and be brave and courageous, suppose—just suppose a ministering angel comes along in the guise of your parish clergyman, an interested friend, or the City Mission visitor; no matter what the personality, for the camouflage is that of ministering angel, and says: "I know a place where you can go; where you will receive the most up-to-date and tender care, where you will have peace, quiet, an environment as fascinating as Peter Pan's Never-Never-Land, and yet to which your friends can come by trolley to visit you. If you can pay, they accept what you can afford; if all your savings are needed at home, they take you free."

And suppose you are carried to this big, park-like enclosure, with its trees and birds and quiet, and lie at rest upon the broad, long porch, looking out into soothing vistas, lucent green in summer and in winter sparkling white.

Just suppose that happened to one of you? And it might happen to any one of us, any day! Wouldn't you rejoice to know that such a haven awaited you?

And that haven is the Home for Consumptives at Chestnut Hill, one of the most sacred responsibilities of our Diocese and one which, like most duties nearest us, we are somewhat apt to verlook.

Should any of you happen to be in the neighborhood, why not stop in for a call at The Evergreens, as the Institution is called? The spirit of courage, cheerfulness and homelike contentment that pervades it will help to lighten your own worries, be they great or small.

"The beauty which old Greece or Rome
Sung, painted, wrought, lies close at home."

THE SOCIAL SERVICE COMMISSION —IMPORTANT ACTION

At the March meeting of the Social Service Commission of the Diocese a resolution was passed endorsing the project of the Seamen's Church Institute of Philadelphia, in the following terms:

"Resolved, That the Social Service Commission give its hearty commendation to the plans and proposals of the Seamen's Church Institute, as a form of social service greatly needed by the port of Philadelphia, in view of its rapid commercial development, and most timely as after-war service to the men of the Merchant Marine."

Also, a committee was appointed to enlist the Bishops and clergy of all the Dioceses throughout the State of Pennsylvania, in requesting Governor Sproul to reappoint the present chairman of the Board of Censorship of Moving Pictures, when his term expires in May. The chairman of this board is Dr. Ellis P. Oberholtzer, who has rendered most efficient service in the necessary enforcement of the censorship. His work has set a standard for the country and has won the confidence and respect of all those who desire clean films. The chairman of this committee is Mr. H. H. Bonnell, and the Rev. Messrs. Phillips E. Osgood and Gomer B. Matthews are associated with him on the committee.

Undoubtedly a superficial tincture of philosophy may incline the mind to atheism. Yet a further knowledge brings it back to religion, for on the threshold of philosophy, where second causes appear to absorb attention, some oblivion of the highest cause may ensue; but when the mind goes deeper, and sees the dependence of causes and the works of Providence, it will easily perceive that the upper link of Nature's chain is fastened to "the throne of God."—*Lord Bacon.*

MR. KENT'S WORK GROWS

Encouraging Letter from the Rector of St. Mary's Church at Warwick

WARWICK, PA., March 23, 1920.

The Rt. Rev. P. M. Rhinelander, D.D., Bishop of Pennsylvania:

DEAR BISHOP: I cannot refrain from sending you one of the programs of last Sunday's service and pageant. It was a most satisfactory event. The day was perfect and, as a result, the church was filled—literally packed to the door—with several standing. The road in front of the grounds looked like an automobile show! People came from miles around, and there were 230 present, all told.

Hardly any had ever seen anything of the kind and it made a deep impression. The participants, especially the young folks, were most reverent and serious and realized fully their responsibility for "preaching the sermon" as I put it to them. The religious significance and teaching of the pageant were thoroughly effective.

Perhaps because of this service, or possibly because of the Campaign in general, we had forty-two at the evening service. Our offerings for the day were a few cents short of $25, which made the wardens happy.

Faithfully yours,
S. N. KENT.

LITTLE STORIES

By J. M. B.

I was crossing the North Sea one stormy night when the danger of attack by German submarine boats was imminent. The ship was a British freighter, laden with food for the Belgians. Captain Willis Waring, the master of the vessel, was on the bridge. I was with him. He had not spoken for more than an hour. I also had been silent. Finally, I asked: "Captain, what are you thinking about?"

"God," came the quick and soft answer of the mariner.

"Minster, please help me to Eleventh and Market and put me on a car so I can get to Eighteenth and Market."

A blind boy made this request as I was passing along Eleventh street, near Chestnut. He was about 20 years old. I took him by the arm and as we walked toward Market street, where he wanted to take the car, I asked him how long he had been blind. "Ever since I was five years old," he replied. "I don't mind. I like it. Everybody is good to me. I am happy. I am learning to play the organ."

The car came along. I put the blind boy aboard and walked away glad. I had met an afflicted lad who was getting light and joy out of darkness.

LADIES' DEPOSITORY ASSOCIATION

Work Founded in 1833 Has Grown and Prospered in Philadelphia

On the ninth of February of this the benefit of women in this country held its eighty-seventh annual meeting. The Ladies' Depository Association of Philadelphia, the first Woman's Exchange in the United States, was founded in 1833 by a dozen ladies, one of whom has just returned from Edinborough, where she had been much impressed by the work of a similar Association. It was a time of much distress in Philadelphia when the "ladies, anxious to relieve indigent merit," as the old minute book puts it, elected a "First Directress" and other officers and rented a room on North Sixth Street, to which "needy gentlewomen" might send their fine needlework for sale. That the little shop filled a deeply felt want is shown by the fact that $5000 was received the first year of its existence.

Since those days the Association has grown and prospered. It was incorporated by act of Legislature before 1850 and has quietly continued its work of helping women support themselves. This year the gross receipts were $33,000 and of this more than $22,000 was paid to *consignors!* The managers feel that it is gratifying to report that more than two-thirds of the gross receipts go to the beneficiaries. The present shop is at 114 South Seventeenth Street and the managers hope that its situation is as accessible and its work as satisfactory to its patrons as was that of the little Sixth Street shop in 1833.

THE EXECUTIVE OFFICE OF THE DIOCESE

Particulars have already been published in THE CHURCH NEWS with respect to the scope and program of the new executive office. Inasmuch as the maintenance of this office in the future will be a matter which will come before the convention in May for action, it seems proper to state briefly both the present and prospective expense of the office.

The office is being carried on at the moment without any expense whatever to the Diocese; this is due to the liberality of one of our laymen, who has made a contribution for the maintenance of the office as a part of his pledge to the Nation-Wide Campaign. The amount of this contribution was $5000. With some other contributions that are expected for a part of the work carried on in the office, this ought to approximately cover the expenses of the office until the convention meets, including considerable expense due to the installation of new desks, filing cabinets and other furniture and supplies.

The prospective cost of the office is approximately $18,000 a year; this covers the salaries of the Executive Secretary and four or five assistants, in addition to ordinary supplies. The Treasurer and Assistant Treasurer are paid no salaries. It is expected that the Executive Council will recommend to the Convention a canon which will make permanent the new office; it is not proposed, however, to assess the expense in any way upon the parishes. The new office was a very direct result of the Nation-Wide Campaign, and it is, therefore, proposed to impose its expense on the Nation-Wide Campaign Fund. If this program is adopted by the Convention it will mean that the expense of the new office will be paid out of the (approximately) fifty per cent. of the general missionary contributions which is reserved for work in this Diocese. It should be added that the Diocesan Budget anticipating the creation of such an office contains an item of $20,000 a year for its maintenance. Finally, it should be added that the same layman has generously agreed to contribute $5000 a year for the next two years, which will decrease the cost of the office to that extent.

REYNOLDS D. BROWN,
Executive Secretary.

FATHER

Alone! I heard you must come alone
that night.
Running to meet you down the darkened
street,
I caught the hurried rhythm of your feet,
The radiant hair, the glowing face gone
white
To find how strange was each familiar
sight,
Till "Father!" voice and heart together
beat.
Alone! I heard you were gone alone to
meet
Our Father, while alone without the
light
Of your face I plod estranged familiar
ways.
But arms stronger than mine, more
thrilling song,
Lift you to gladder and more fruitful
days
That we could live or sing. And though
the throng
And darkness thwart me, while beyond
the maze
I see our Father, can the way be long?

—*Charles Sears Baldwin in The Living Church.*

Some Recent Experiences with the Clergymen

One of the interesting incidents of the work of the Executive Secretary is that it throws him into contact with many of the clergy and he has an opportunity unusual for a layman of noting their manners and customs. He is under the impression that the following little experiences will prove of interest to others than himself.

The first grows out of the collection of a fund in January for the purpose of making up to the minimum of $1500 the wretchedly small salaries that are paid to certain of our clergymen. Checks were sent covering such deficiencies in the past, and an effort was made to make the increase permanent through the co-operation of the parishes and missions where these clergymen are located. Though it is almost incredible, nevertheless it is a fact that two of the clergymen to whom these checks were sent returned them on the ground that there were others who needed the money more than they did. Would it be possible to find in the Diocese any layman with meager salaries who would decline such gifts on such grounds? It seems to the Secretary to be the very best proof of the absolute devotion to their ministry of these servants of the Church. He only wishes that he felt at liberty to publish their names.

One Sunday evening recently the Secretary made an address at one of our country missions. The missionary had a very small salary, his family consisting of a wife and one daughter; of course, they had no assistance in the work of the house, which was all done by them. Possibly the fact that he had served as a missionary in the West for many years made him and his wife feel disposed for further labors. At any rate, to the Secretary's intense surprise, he found in the household of the missionary in question as future permanent members of his family two little children, one aged four and the other five, who had recently lost their parents and who, as he expressed it, needed a Christian home. There was not a suggestion in his reference to the matter of any feeling that he was doing anything unusual in adding this much care and expense for himself and his wife, but the Secretary was firmly convinced that there are few people, even of large means, who do or possibly can do as much for the welfare of their brethren as this clergyman's family. It is safe to guess that the difference to these two children will be the difference between a fine Christian bringing-up in a home of refinement and perhaps consignment to the care of an institution. Can any one of us point to as striking an illustration of benefits directly conferred on the needy? To put it more concisely, would any of us laymen, with homes and means on the average far beyond this clergyman's, contemplate for one moment bringing two children into our homes? Would we not feel that we had done our full share if some one else took them in and we contributed five dollars towards their support?

REYNOLDS D. BROWN.

ST. PAUL'S CHESTNUT HILL

No Leases for Pews Will Be Renewed After May 1, Notice to Parishers

The vestry of St. Paul's Church, Chestnut Hill, has issued the following:

To the Members of the Parish:

At a meeting of the Vestry, held on October second, nineteen hundred nineteen, a resolution was adopted, providing that after May 1, 1920, all pews in St. Paul's Church, Chestnut Hill, should be free until further notice. In compliance with this resolution the pew holders are, therefore, advised that no leases will be renewed after May 1, 1920.

The Vestry by no means underestimated the seriousness of this change. Ever since the Parish was organized a greater part of the running expenses have been met by the renting of the pews. After May 1, 1920, the Church will depend entirely upon voluntary donations, but the Vestry feel that the changed times and conditions must be frankly met and the Church thrown open to every one. The success of this plan depends upon each individual in the parish and we ask your prayers, your service and your means.

By order of the Vestry,

MARSHALL S. MORGAN.
Secretary.

FRIEND OF SUFFERERS DIES

Minnie Dorsam, Invalid for 30 Years, Succumbs in the Episcopal Hospital

Minnie Dorsam is dead. Every one who went to the Episcopal Hospital knew and loved her. She was blind and helpless and had been a sufferer for thirty years. Through it all she smiled and lived to help others.

She became an inmate of the hospital fourteen years ago. One of her ambitions was to supply two Bibles for the hospital chapel. This she was able to accomplish and the Bibles are there today in her memory. Every Christmas she gave presents to other patients and many a lonely person has been made feel happier at the gladsome season through her kindness. She also collected small sums from her friends, and she had many, for the purpose of assisting poor families in Kensington.

Minnie Dorsam passed away on March 6 as quietly and peacefully as she had lived.

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PHILADELPHIA NEWSPAPERS AND NEWS OF THE CHURCHES

By J. M. B.

Newspapers published in Philadelphia give more space than any others in the country to the news of the churches and their activities.

I make this statement after long and intimate knowledge of conditions in newspaper offices in Philadelphia and other cities.

Why, with increasing news of the world at large and constantly growing volume of advertising, do the newspapers of this city devote so much space to religious subjects?

Is it a matter of business and a desire to give their readers all the news, or does the individual newspaper print the church news because the editors fear their rivals will "beat" them?

Do the editors give of their valuable space and time to help broadcast the interests of religious folk because they realize that the ministers and laymen value publicity?

I could ask several more questions relative to the reasons for publishing so much news of the churches in Philadelphia, but I feel that I have the answer.

I believe the Philadelphia newspapers print our news because, in the first place, it is good news; it is true news; it is the news of the Great Story—the greatest ever told.

And, finally, I believe the editors of the Philadelphia newspapers print the news of the churches because they are men of wide vision, large experience, big hearts and a sincere desire to serve the people through the medium of the printed word.

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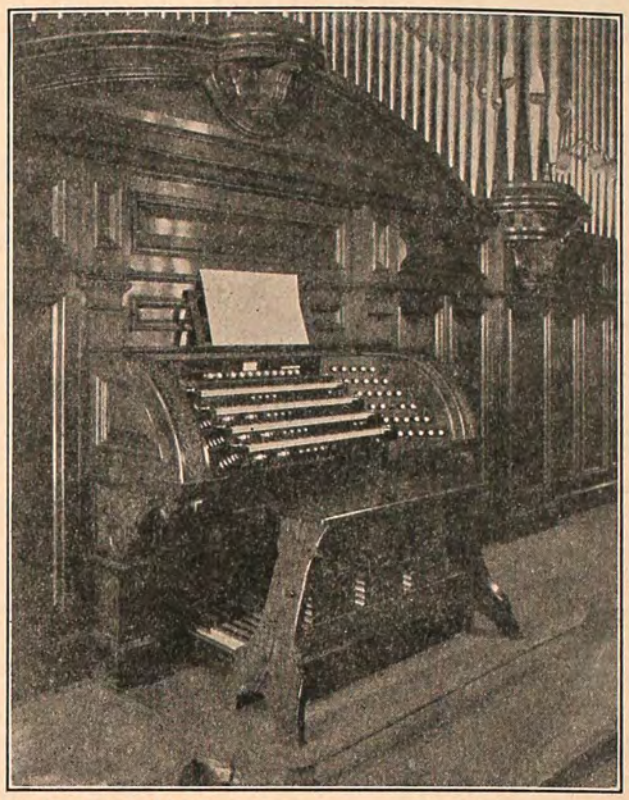

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In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest.
Alleluia.

CHARLES EDWARD PANCOAST

On Wednesday, February 25, Charles Edward Pancoast, Rector's Warden of St. Michael's Church, Germantown, entered into rest and life.

Mr. Pancoast had been a devoted member of the Parish all of his life. Or, more accurately, he had been a member of it all of its life, for he was five years old when the Parish was established. His family has been active in its work and worship from its beginning. His father was one of the early vestrymen; his brother, Mr. Henry S. Pancoast, until his removal from the Parish, was a vestryman, and Charles E. Pancoast had been a vestryman for something like forty years. For years he performed the arduous duties of Accounting Warden, and for the last twelve years he had been the Rector's Warden.

His interest in the Parish was keen and deep. It was all, and always, very dear to him. He gave of his best in sympathy, means, and service to all its work and interests. As the Rector's personal adviser he was ready and wise in counsel, earnest and cheerful in work, anticipating needs and looking for opportunity to be helpful, loyal and loving in everything. It was a rare service in length of time, devotion and usefulness. The Parish owes him much, and thankfully acknowledges its debt, and gladly pays its gratitude, and no one more than his friend and rector.

Mr. Pancoast was keenly interested in the Diocese. He served regularly as a delegate to the Diocesan Convention. He was interested in, and an active member of the Committee on Colored Work. He was treasurer of the Board of Trustees of the Memorial Church of the Advocate, and the Rector of that Parish testifies to his intelligent and helpful interest in its work. He was long a director of the Society for Organizing Charity, and gave much personal service to its work in the difficult district of South Philadelphia.

So we record some of the activities of the man. But who shall make adequate record of the man himself, his nature, the heart and soul of him? Only God can do that. But affection claims its right to say its word, inadequate though it may be.

He loved nature. It was a pleasure to see and share his quiet joy in rambling about the Wissahickon. He loved all good books, and especially his Greek Testament, and the Latin poets, both of which he quoted accurately and appreciatively to the admiration and yet despair of his friends who had been less careful to keep up their classics. He loved music. He loved clean, wholesome fun.

He loved children. The companionship of his nephews and nieces was a constant source of happiness to him. As an official of a great trust company he had many wards of the law, who always found in him not only a wise and careful guardian of their affairs, but also a wise and kindly friend. He loved his family with a chivalrous devotion, and his intimate friends only less so. His joy was to share with them all he was, and all he had. He loved God. He loved the Church, of which he was a constant, devout, and understanding communicant.

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With it all was a deep modesty which many who did not know him well mistook for reserve. He did not use many words, but he did much thinking. He was not demonstrative, but his affections were strong and deep, as those of us knew who had the high privilege of close friendship with him.

His Parish and his friends are the richer for his life. He will always be to them a living and stimulating memory of a thorough Christian gentleman, clean and cultured, loyal and loving. We are grateful to God for him, and we pray that his may be the ever-increasing refreshment and joy of the closer companionship of his Lord in Paradise.

Some words in the prophecy of Isaiah aptly describe his whole attitude of mind: "In quietness and confidence shall be your strength." He once emarked in regard to the Nicene Creed: "A man who can honestly say that has no cause to be greatly troubled at anything that can happen to him." And some lines of Rudyard Kipling's apply to him as nearly as they can to any man:

"He scarce had need to doff his pride
or slough the dross of Earth—
E'en as he trod that day to God, so
walked he from his birth,
In simpleness and gentleness and honour
and clean mirth."

G. P.

At a special meeting of the vestry of St. Michael's Church, held February 29, 1920, the following minute was adopted:

For the first time in many years the vestry of St. Michael's Church meets and does not number Charles Edward Pancoast among its members. We have long known and loved him as a friend and as a fellow-parishioner, and the ties of our affection are not easily broken. We have long depended upon his advice and help and we shall miss them sorely. With sad hearts we record his death and our sympathy for his brother and his sisters.

The Rector's words to the congregation this morning express our thoughts so truly that we have adopted them as an addition to this minute.

The Secretary will send copies of this minute to Mr. Pancoast's family, to the *Parish Messenger* and to THE CHURCH NEWS of the Diocese of Pennsylvania.

GEORGE M. HENDERSON.
Secretary.

The Rev. Edward S. Watson

The Rev. Edward Shippen Watson, retired priest and oldest clergyman in the Diocese, died in the Orthopedic Hospital on February 28th, at the age of ninety-four. Mr. Watson was also the oldest living graduate of the University of Pennsylvania, where he took his degree in 1845. He belonged to a notable old Philadelphia family. His parents were William Inman Watson, of Philadelphia, and Fanny Shippen. Mr. Watson was ordained to the diaconate by Bishop Whittingham in 1859 and to the priesthood by Bishop Odenheimer in 1860. He was rector successively of the Church of St. James the Less, Falls of the Schuylkill; St. James' Church, Lancaster, Pa., and the Church of the Redeemer, Bryn Mawr. He was an authority on all subjects pertaining to Church architecture, and was a careful student of theology. The burial service in the Church of St. James the Less on March 2d was attended by many of the clergy.

Miss Emily Bonsall

In the death of Miss Emily Bonsall St. Stephen's Parish has lost one of its oldest and most faithful members. Beginning her work with the meetings in the old schoolhouse, she gave faithfully of her time and energy through more than forty-five years. She lived to see the church built and then the Sunday-school; land given to the parish and a rectory built; boys and girls whom she taught in Sunday-school grew up to have families of their own—and through all the years her love for the parish but increased. In St. Katherine's Guild and the Woman's Auxiliary she could always be counted upon when any especially difficult work was to be attempted. At the services of the church we shall miss her, for until the past weeks she, with her sister, was present twice each Sunday.

Our deep sympathy is extended to her sister, and we want her to know how great an inspiration both she and Miss Emily have been to all of us. Their life is a challenge to every man and woman, every boy and girl in this parish. Where we say, "Perhaps I can do that," they have already begun the task. That Miss Sophie may long be spared to us and that God may bring to her strength in this time of sorrow, is the earnest prayer of all of us.—*From St. Stephen's Messenger, St. Stephen's Parish, Clifton Heights.*

AUXILIARY PROSPERS
Trinity Church, Swarthmore, Proud of Loyal Band of Workers

Trinity Church, Swarthmore, is proud of that body of loyal workers known as The Woman's Auxiliary. The auxiliary was organized January 11, 1895, and is the oldest organization connected with the church. Year in and year out, the members have labored unselfishly not only to help the church but also to carry on work for Missions.

During the past year a box of newly made garments was forwarded to the Rutherford Mission in North Carolina and one was also sent to the Rosebud Mission in North Dakota. The total value of these boxes was about $130. These garments were made by the members at their all-day meetings and during Lent.

Boxes of partly worn clothing were sent to the Philadelphia City Mission.

Among the contributions made by auxiliary during the past year were $10 for the War Commission of the Episcopal Church; $10 for the Woman's Hospital of Philadelphia; $10 to the Church Farm School; $10 for work among the Jews; $12 to a Missionary Bishops Salary; $8 to Domestic Missions (Mrs. Joseph S. Seal, delegate); $8 to Diocesan Missions (Mrs. John Drain, delegate); $8 to Foreign Missions (Miss C. J. Parker, delegate); 08 to Indians' Hope (Mrs. Florence Newlin, delegate); $8 to Colored (Mrs. G. N. Tyson, delegate); $5 to Church Periodical Club (Mrs. H. P. Onyx, librarian); and $26.88 to United Offering (Mrs. W. B. Keighton, delegate); $8.50 Convocation dues.

Membership dues are one dollar per year and the full amount received from dues is for Mission work.

During the year the auxiliary contributed $40 for the choir, $25 toward current expenses and $46.13 for a gas heater and connections for the renovated Guild Room in the Parish House.

The auxiliary also has a Flower Fund dues one dollar) which provides flowers for the altar every Sunday. After the afternoon service these flowers are sent to the sick.

To assist in raising funds for carrying on the work of the auxiliary, cake sales have been held on the third Saturday of each month.

THINGS MOST SURELY BELIEVED AMONG US

With Appendix The Laying On of Hands

By the Rt. Rev.
PHILIP MERCER RHINELANDER, D.D.
Bishop of Pennsylvania

Upon urgent request Bishop Rhinelander has consented to issue a second edition.

The value of this book rests chiefly in the fact that it is a clear and concise statement of the Apostolic Faith as contained in the New Testament. This is particularly opportune at a time when Faith in many places is undefined and vague; for we believe that the most important work for the world today is clear teaching of the Christian Faith.

It should be used widely for an Easter Gift. Ready for delivery March 25th.

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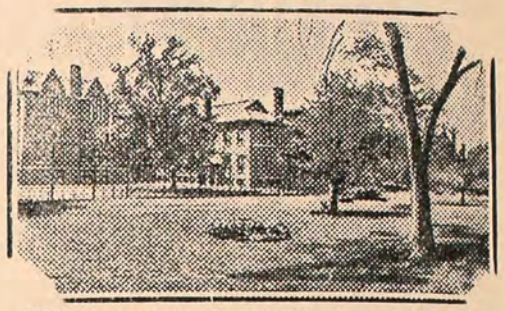

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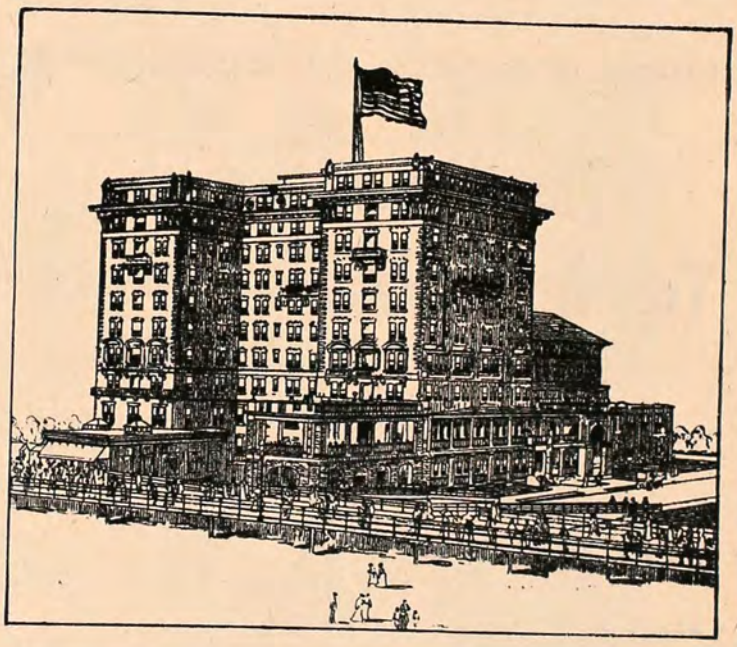

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